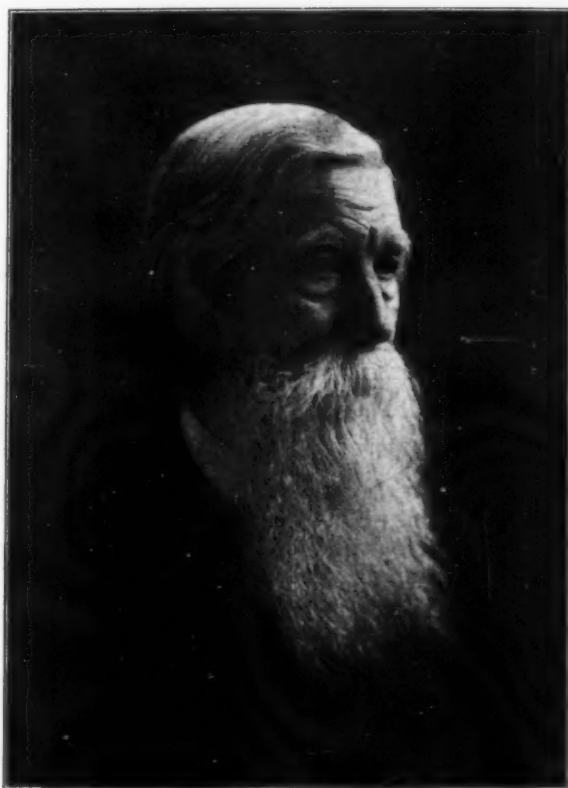


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WHAT THE CHRISTIAN CENTURY STANDS FOR

In all things for Loyalty to Christ and Liberty in Christ. For the Word of God as the Revelation of the divine Will and the New Testament as the Revelation of the mind of Christ. For the conversion of the world through the preaching of the Gospel of Christ. For a fuller recognition of the Holy Spirit—his presence and power in the Church of Christ and the fruits of the Spirit—love, joy, peace, etc., in Christian life. For the Unity of the body of Christ as essential to the conversion of the world and the culmination of the Christian system.

THE easy path in the lowland hath little of grand or new,
But a toilsome ascent leads on to a wide and glorious view;
Peopled and warm is the valley, lonely and chilled the height;
But the peak that is nearer the storm-cloud, is nearer the stars of light.

EVENTS AND COMMENTS

One of the important events of the week is the meeting of the Religious Educational Association in Boston, Feb. 14 to 16. This institution already occupies the leading place among the forces that contribute to the religious life of the country. It is noted for the strength of the men whose names are associated with it. The program for the coming meeting in Boston leads us to expect a convention even surpassing the one in Philadelphia last year, or the Chicago meeting in 1903. The general theme for the meeting is, "The Aims of Religious Education." Some of the particular subjects to be discussed are: "The Place of Formal Instruction in Religious and Moral Education," "How Can We Bring the Individual into Conscious Relation with God?" These will be followed by a discussion of the relation of the home, the public school, the Sunday school, public libraries and the press, to religious education. Among the one hundred speakers will be: Presidents Henry Churchill King, D. D., Oberlin College; Henry F. Pritchett, Ph. D., LL. D., of the Massachusetts Institute of Technology, Boston; Nicholas Murray Butler, Ph. D., LL. D., of Columbia University; Charles Cuthbert Hall, D. D., of the Union Theological Seminary, New York; William H. P. Faunce, D. D., of Brown University; G. Stanley Hall, Ph. D., LL. D., of Clark University; George Harris, D. D., LL. D., of Amherst College; E. A. Alderman, of the University of Virginia; William R. Harper, of the University of Chicago; William D. Mackenzie, of Hartford Theological Seminary; William J. Tucker, of Dartmouth College; Frank W. Gunsaulus, of the Armour Institute of Technology; and Bishops William F. McDowell, D. D., LL. D., of the Methodist Episcopal Church, Chicago, and the Right Rev. William Lawrence, D. D., S. T. D., Bishop of Massachusetts; Prof. George A. Coe, Ph. D., Northwestern University, Chicago; Chas. R. Henderson, Ph. D., D. D., and Herbert L. Willett, Ph. D., University of Chicago, Chicago, Ill.

President Clifford W. Barnes of Illinois College, Jackson, Ill., entered upon the work of general secretary of the Religious Educational Association, Jan. 1, 1905. He was appointed to this position upon the resignation of Dr. Ira Landrith last November. Mr. Barnes' studies and other work both at home and abroad have been such as to fit him for this position which requires a knowledge of many particular fields of religious education.

If we measure our mercies by our deserts, they will seem mighty large.

Scores of people and thousands of dollars go from America every year to Christianize the idol-worshippers of India, Japan and China. The religious and social conditions which accompany idol worship demand of us a much greater effort to present to these benighted people the worship of the one true God. At the same time there is in New York City, according to the Missionary Review of the World (Feb., '05), a factory for making duplicates of the idols of India, China and Japan. From this factory there are sent to various countries from 300 to 900 idols per month. Most of them go to India. Such conscienceless commercialism can give no excuse for its action, except that of the man who runs a saloon because if he doesn't someone else will.

What confusion must be in the mind of the poor idol worshiper, who gets American made idols, and hears American missionaries condemn idol-worship.

* * *

About one year ago Mr. R. M. Moore read a paper before the British Institute of Insurance Actuaries which was startling in its revelations on the question of relative death possibilities of moderate drinkers and total abstainers. The statistics covered 125,000 cases and a period of 61 years. They were furnished by the United Kingdom Temperance and Provident Institution. This company has been for that length of time taking both classes at the same rate of premium but paying dividends to each class according to the death rates in each. Eminent English and French physiologists have added their conclusions to those of the paper and American Insurance companies are making a deep study of the matter and are already preparing plans for separate class rates or dividends. These statistics are grim and unanswerable. They show that the death rate for the moderate drinker is 11 per cent greater than the total abstainer between the ages of 20 and 30; between 30 and 40 it is 68 per cent; 74 per cent between the years of 40 and 50; and 19 per cent between 50 and 60. The time between 30 and 60 is the period of life during which the great mass of men take and benefit by insurance. The totals for that period show that the moderate drinker furnishes 50 per cent more losses than his teetotal brother. This argument will be more militant than sentimental and its appeal cannot be accused of doctrinarism or pooh-pooh as merely moral theory. The manner in which the industrial world is recognizing that a man must be a total abstainer to be efficient is a mighty weapon in the arm of the cause. The growing drinking customs of this country arise from the great influx of foreign peoples who know no other custom and it is fortunate that this powerful counteractant comes so timely. It is a long step from the time when a man who did not drink was charged an extra rate for his insurance.

Clothes do not make character, but they often declare it.

In vain we look, in vain uplift
Our eyes to heaven if we are blind;
We see but what we have the gift
Of seeing; what we bring we find.—Longfellow.

EDITORIAL

TO WHAT END?

THE Christian Century devotes much space each week to the record of additions to the churches. Other journals published by the Disciples are also chronicling the increase of our forces by obedience or reclamation from an irreligious life. The sentiment is widespread and deepening that no church does its full duty that is not alert to practice the divine art of evangelism; that no minister who lacks the evangelistic spirit is fulfilling his vocation.

At the same time it needs to be kept clearly in mind that evangelism is not an end in itself. Most of the features of current revivalism which have provoked criticism and depressed thoughtful and observant Christians have been due to a widespread emphasis upon evangelistic effort as the all-important and sufficient task of the church. A just balance between the two functions of birth and nurture is essential to church health and effectiveness. As in the family, so in the church, the birth of children and their proper care must go together as responsible tasks. The church that gives all its thought to the increase of its numbers without adequate care for the nurture of these babes in Christ will share the sin of those families in the slums, where children swarm, but childhood droops and perishes. Again, those churches that devote their entire attention to training their membership in Christian character, and forget the duty of evangelism, will soon have no members to train, like those people who in the enthusiasm of developing the theory of child nurture have neglected to have children of their own to train.

There is a second danger which is likely to lead to a misdirection of evangelistic energy. This is denominational pride. We are tempted to dwell with satisfaction upon the reports of increasing accessions to the churches, because that way lies denominational strength. As a body of people with a great purpose to call the attention of the world to the sin of disunion in the Church of Christ, we welcome fresh members to our ranks as the sign of an increasing sentiment of protest against division and admiration for the "simplicity that is in Christ." But there needs to be kept constantly in mind the high duty of bringing men and women, not to our churches alone, but to Christ. There ought to be no difference between the two. Whether or not there is depends upon the consecration of the churches to their supreme task, their true ideal.

A letter just received from a friend in another Christian body gives emphasis to these reflections. This gentleman has noticed the reports of our evangelistic campaign in Chicago, and genuinely admires the Disciples, while believing that they have some faults. He says:

"Our people keep talking about revivals. I wish they would do some 'revivaling.' Many of them are hunting for a gospel. Your people have got one—such as it is. I wish you could move on from 'our plea' to *Christ's plea*. Denominational self-consciousness is the curse of the church. It is the first thing she must lose to save her own life as well as to save the world."

We are grateful for the compliment and the criticism. The Disciples are only continuing to-day with greater effectiveness and determination the evangelistic task to which they set themselves at the first. They have a gospel—"such as it is," our friend says. That implies that there are elements of narrowness or provincialism about it, from his point of view. We are not concerned to deny this statement. To do so would be to claim that we had compassed the infinite, and reduced the divine life in man to a definition. We have not yet attained nor are already made perfect, but we wish to be what our name implies, disciples of Him who can lead us into all the truth. We expect to have a fuller and richer gospel as we gain a truer knowledge of Him. Meantime we propose to continue preaching the gospel we have received from the Holy Scriptures, which grows ampler in meaning and power the longer it is preached.

If we are guilty of substituting a personal and selfish plea for that of our Lord, and of harboring "denominational self-consciousness" in our hearts, then we pledge ourselves that these faults shall not continue with us. We have no desire that the advance of the kingdom shall be limited by our pride and self-interest. If on the other hand we are guiltless of these charges, then no reply is necessary. The truth lies in the heart of each disciple. To his own Master he must make response.

Meantime we urge onward the great work of evangelism, not as an end in itself; not as an effort for members alone; and not as a method of perfecting our denominational strength; but as the means of converting men to God, with all that conversion implies, and of obeying our Lord's command, "Make disciples of all the nations."

GIVING, THE WAY TO LIFE.

THE time for the offering for Foreign Missions is at hand. Our best churches have been distributing literature from the Cincinnati office. Their pastors are preaching and praying for a great offering the first Lord's day in March.

Some preachers, struggling with local problems may be hesitating, even at this late hour, to present the cause of Foreign Missions to their burdened churches. To do so is to assure results far below what might be attained and to kill the church with the poison of selfishness. For the remaining days before the first Sunday in March this should be the one concern of every pastor. Local interests that press for assistance must be ordered to wait until we have paid our debt to Foreign Missions. This is our one duty.

The church that thus gives first place to the cause of missions will not be left prostrate in the face of local needs. Giving will enrich the giver. Saving is the way to death, giving the way to life. "He that would save his life shall lose it, and he that would lose his life for my sake and the gospel's shall save it," applies to the church no less than to the individual.

Let the preacher determine that he will not neglect this offering under any circumstances whatever; let him bring his people to interest themselves in something besides local needs, even in the great work of world evangelization, until they forget self and give even to the point of personal sacrifice; then when called upon in the interest of the local church their blood will be warm and they will be ready for work. The Savior's promise is "Go . . . and I will be with you always." The promise holds when we go.

THE VISITOR

A STAY of a few hours in Wichita, Kansas, a few days since gave the Visitor a chance to inspect the new church building which the Disciples of that city are bringing to completion. It is an admirable structure, to cost about thirty thousand dollars. It has less the appearance of a church than of a substantial and tasteful business block. It will have a seating capacity of over twelve hundred. The membership of the church is about half that number, so that there will be ample room for growth. C. F. Stevens has recently come from Trenton, Mo., to accept the pastorate of this church. His successful work hitherto is a guarantee of good things to come in Wichita. There is another congregation of Disciples on S. Lawrence street, with a membership of three hundred. Wichita is a city of 36,000 population, a distributing center of importance, and one of the most active centers of Chautauqua work in the West. It was also the site of the short-lived Garfield University, from which so much was hoped by the Disciples. Timothy Coop, the leader of the cause in England, was deeply interested in the enterprise, and passed his last weeks near the large building erected for the university. The property has now passed into the hands of the Friends, and has an attendance of 200 students. Fairmount College, a Congregational foundation, is also located at Wichita.

Springfield, Mo., is the metropolis of the southern section of the exposition state, and is located on the Ozark highlands that grow into mountains as the range runs southward into

A Visit to the Old Monastery of Mar Saba

—HERBERT L. WILLETT—

AFTER luncheon we started out to visit the different portions of the monastery. First we took our way up along what seemed an interminable staircase that mounted from one level to another toward the top of the cliff. Along these ledges were the cells of the monks. Now and then we caught sight of some figure hurrying along from door to door, or a face looked out from some cell, which impressed us most unfavorably with the barren, unhealthful and stagnant life of the place. Only two or three of all the men we saw looked like healthy, active beings. Most of them were anaemic, pale, neurotic looking creatures. Perhaps we did not see the best of the group. From the lofty outlook at the top of the convent we enjoyed the splendid view of the country around. Beneath us lay the valley, into the bed of which, five hundred feet below, one could toss a stone. Opposite, across the valley, rose the barren rock side, pierced here and there with openings, once the homes of monks. Outside the gate behind us rose the tower which serves for accommodation to women who visit the Mar Saba. They are not allowed inside the walls, but may obtain hospitality at this rude structure, and from its top can gain some idea of the interior of the retreat.

Leaving the outlook we made our way once more down the many flights of stairs, passing through the dining-hall and kitchens, where anything but pleasing odors greeted us, and along other passages, dark, narrow and ill-smelling, that seemed certain to breed disease throughout the place. The cell of St. Sabas was pointed out, where he had once lived and had tamed a lion which he found there. At the base of the rock is the convent prison, where probably more than one wretch has suffered in darkness and hunger for ecclesiastical offenses.

Leaving the convent by the valley gate we crossed the narrow wady and climbed up the steep almost inaccessible face of the opposite cliff, from the top of which another magnificent view was obtained, which included a glimpse of the Dead Sea beyond. On the ledges of this cliff, and wherever they could find crawling room, we found great numbers of large black worms, some four inches long, which natives call "Moses' Serpent." They were quite harmless, but most repulsive, and did not add to the pleasure of the severe climb we were attempting. But the sweeping view at the top amply rewarded us. Beyond a shallow val-

ley, on the further hillside, a shepherd was pasturing his sheep upon the scanty herbage found there. It seemed no living creature could be sustained upon such meager pasturage, but by moving from place to place these shepherds are able to keep their flocks alive. As we were looking from the height, out toward the sea and the hills beyond, this shepherd caught sight of us, and came bounding up the hillside, evidently curious to make out the visitors. He was scantily clad in a rough garment gathered at the shoulders and falling in folds to his knees, and was armed with a short club, knotted at the end, such as most Syrian shepherds carry. Through our dragoman we tried to purchase the club, but the shepherd would not part with it, perhaps fearing he could not get another in that wild and treeless region. He would not even allow one of us to take the club in hand until after much persuasion. After it had been inspected we offered it to him again, but he would not receive it from the hands of any of us, perhaps fearing contamination from one of a different religion, and we were compelled to drop the stick, when he came quickly and picked it up and beat a hasty retreat.

These were the only living creatures we saw save a jackal or two scurrying along the hillside, and the innumerable "Moses' serpents," the huge, black, many-legged worms with which the region abounds. The heat in the valley was very great, and the severe exertion and long climb to the top of the hill made welcome the fresh air of the heights. So beautiful, however, was the view and so impressive the appearance of the monastery from across the wady, rising in rough and irregular fashion up along the entire face of the opposite cliff, that we found it difficult to leave so romantic a spot. However, as time passed rapidly we soon felt the necessity of departure, and after farewell salutations to the monks and backsheesh to the stablemen we led our horses up the steep path to the outer gate and started once more on the rough way to Jerusalem, pausing once, on the high watershed to get the splendid view we had enjoyed in the morning, and again at the Well of Job, where our horses were watered. Then up through the Kedron Valley, we rode past the tombs and the temple wall, around the northeast corner of the city, through the throngs at the Damascus Gate, and so back to our hotel, completing a journey of rare interest and enjoyment.

Arkansas. The winter season is not the best time to visit a city of this latitude, especially when it is in the grip of a blizzard which might well chill the citizens of a place much further north. Yet the Visitor found the week spent with the South Street Church in Springfield one of great pleasure. Seventeen years ago this church began its career as an outgrowth of the First Church. The organ question caused division, and freedom was sought in a new location. Later on the mother church accepted the instrument, and to-day but few are left who find any offense in the "innovation." The South Street Church has in recent years enjoyed the services of J. H. Hardin, J. P. Pinkerton and the present pastor, D. W. Moore. The latter is just completing seven years of labor with this people. At his home in Fayetteville, Ark., he graduated from the State University, and enjoyed the rare privilege of brotherly and pastoral acquaintance with N. M. Ragland, whose score of years in the Fayetteville Church have made him a veritable bishop, beloved and honored throughout that region. The enterprise just ahead in the calendar of the South Street Church is the erection of a new building. The congregation numbers more than eight hundred, and a fine addition of property has been secured for the building of a structure that shall be adequate in size and conveniences for the church. During the last winter and spring Mr. Moore made a journey to Palestine with the Sunday school party, of which he speaks with enthusiasm. A delightful week was spent in Springfield,

with daily conferences at the Y. M. C. A. on themes relating to the present work of the church, and the prospects for Christian unity. In the evenings the audiences attending the lectures showed by their representative character the high regard in which the pastor and people of the South Street Church are held. An unusual feature of these gatherings was the music rendered by a quartet of ministers from the different churches. "The Alliance Quartet," as it is called, is made up of a Baptist, a Cumberland Presbyterian, a Methodist and a Disciple. These ministers, by their singing, illustrate what harmony may result from Christian union when it is once tried.

J. E. Holley is the pastor of the First Church, and J. M. Kersey of a new church which was recently started on the north side as a mission of the First and South Street Churches.

The Y. M. C. A. is flourishing under the direction of W. L. Stallings, a member of South Street. The lectureship on "The Beginnings of Christianity" was followed by a meeting, conducted by Charles A. Young, of the Christian Century, which is growing in power at this writing.



HO seeks for heaven alone to save his soul
May keep the path, but will not reach the goal;
While he who walks in love may wander far,
But God will bring him where the blessed are.

—Henry Van Dyke.



A Trumpet Call to the Children of Light

A. B. PHILPUTT

LET us who are of the day be sober; putting on the breastplate of faith and love and for a helmet the hope of salvation." These noble words are from an epistle written within twenty years of the crucifixion. The second coming of the Lord was confidently expected in that age and this appeal was penned under that conviction. The words are of such strength and dignity and withal of such general application that they may well be sounded out to every generation of Christians. They indicate at once the true spirit of loyalty and preparedness which believers ought ever to maintain for their own sakes to insure their salvation, while they at the same time describe that attitude toward the world and the temptations of earthly lust, that will most effectively convince those of the contrary part.

• • •

Note the Apostle's characterization of believers as the children of the day. The day is the emblem of knowledge, joy, activity, the time when men see and hear, the symbol of cheer and gladness the world over. And so, says Paul, you Christians belong to a joyous realm, a realm of light, and knowledge, and warmth, and beauty and righteousness. You are the children of light; a glad condition which involves many happy and noble issues. You should be brave—not afraid of the light—cheerful, buoyant, hopeful, and walk in this darkened world with a righteousness which makes things overwise unseen, visible to many a dimmed and tear stained eye. The Apostle's first exhortation is that we should be sober. In the background, giving special point to his use of this virtue, is the gluttonous, drunken revelings of the heathen, in which no follower of the Lord should think for a moment of participating. There is perhaps little need that I should enlarge upon the sin of drunkenness, for few of my readers will need convincing upon that point. Gluttony is also bad; we American people eat too much. The intellectual and spiritual edge of our lives is blunted by luxurious and senseless indulgence, and in regard to all the bodily pleasures are we not constantly in need of the exhortation to be sober, to exercise restraint, and to keep the animal in subjection to the spiritual? There are within us many passions and desires, as blind and insistent when once aroused as hunger and thirst. They need a strong directing will, and that we get through a firm conviction of the great spiritual truths of the gospel. The true temple of the human spirit must be built up by a directing and restraining will, directed by the understanding which enlightens it, and above all by the conscience, open to, and swayed by nothing less, than the powers of the world to come. The soberness here enjoined does not mean a sad, solemn aspect of countenance nor the absence of spiritual fervor. Paul was capable of intense enthusiasm, but the spirit of the prophets should always be subject to the prophets. What is here so highly commended I take to be a masterful control in the matter of earthly pleasures and ambitions. Our hearts

are not so large that we can fill them with this world and have room for Christ.

We are to exhibit this Christian spirit of soberness by "putting on the breastplate of faith and love and for a helmet the hope of salvation." Unless faith, and the life which faith in Christ begets, so rules in our lives, that the immortal hope is triumphant in us, there is little prospect of victory. It is easy enough to say to a man "govern yourself," but it is a very hard thing, with the powers that any man has at his disposal, to do it. These very faculties on which we depend are themselves in need of reinforcement from above, else in many cases they will go over to the enemy and leave us helpless. It is a bad situation when the extinguisher catches fire. The old question, who shall keep the keepers, is in point. If the understanding is darkened, if the conscience is seared, if the will is feeble, where is our hope?

It is not necessary to hold to any fantastic doctrine of the second coming of Christ to give the words of our text pith and meaning. Christ will come to every man, and he will require at his hands a reckoning. Eternal salvation hangs in the balance, the divine approval is the goal, peace now and forevermore the everlasting reward. If you would govern yourself let Christ govern you, then will the reins come into your hands in a new fashion and you will establish a kingship over your own nature.

• • •

We are not prepared to call men to the great battle with evil in this world until we stand with clean hands and pure hearts ourselves, committed to the service of the Great Captain. The cry should go forth that men walk worthy of the vocation wherewith they are called. There is imperative need, the multitudes of Christians that are half asleep need rousing, and those that are dead need a spiritual resurrection. The church of today, in many things beautiful, impressive and convincing, has not fully in hand the great enterprises of its Master. There are no indications that in its present spiritual condition it will ever conquer the world. Too many of its people of wealth and power have side-stepped from the great onward movements of the kingdom, while the work of propagating the gospel and preparing the world for Christ is being done by a small per cent of those who constitute his nominal followers. Christianity should mean more to those who profess it; it should be the great controlling motive in life, and stand everywhere as a synonym for uprightness of purpose and integrity of heart.

And then round about our churches and in all our communities are people of wealth, of culture, of opportunity, who need awakening to a sense of their responsibility. They are not enlisted and will not allow themselves to be, in the great enterprises of the church. They are listless if not hostile; they refuse to stand for the great ideals of the kingdom or lend themselves and their influence to its accomplishment. Such should realize what Christianity has done for them, how it has fought the great battle

of liberty, how it has given us education, good laws, a wholesome social atmosphere. They would not live where churches and Bibles are not; they would not exchange a Christian community for one where Christ is unknown, and yet they never turn a hand to help a Christian enterprise, nor give a dollar to sustain Christian benevolence. It is a shame that people thus blessed by the mighty spirit of the gospel should refuse to transmit, reinforced and enlarged, to future generations, that which has been to them without their help, of such inestimable benefit. The church should make bold to call upon men and women of culture, of station and influence, to render unto God the things that are God's. "Freely ye have received, freely give," said the Master, and it is according to the law of "noblesse oblige" that they should render this service to the gospel. There is also upon them a debt of strength, "the strong should bear the infirmities of the weak and not to please themselves." It is a law founded in the eternal justice of things. The church to-day needs and justly claims, or at least should put itself in such an attitude of unity and consecration as to justly claim, the support of all people of light and leading; and herein I find the most urgent necessity for the unity of God's people upon those fundamental truths which are vital to the kingdom. We can hardly expect, in the present state of Christian thought and division of sentiment, that our claim will be acknowledged. But certainly it is time to give up if need be our peculiar notions, our sectarian ear-marks, our doctrinal contentions and get together on those great fundamentals upon which we are now one in theory. We should furthermore be satisfied to let the future work out some of the problems on which we are divided. It is customary for men to say, for our leaders to tell us, that we should unite, so far as we can do so without a sacrifice of convictions. I say to you that it is time for some one to rise up and tell us that what we call convictions are mostly nothing but prejudices, which we can well afford to part with if by so doing we may bring together the broken fragments of the once glorious and united church. I, for one, though it will do no good for me to say it, proclaim that I would be willing to unite upon any foundation or agreement which should be entered into by the representatives of the great evangelical churches whether it agreed with my views of scripture or not, if all matters in dispute are left to be ultimately settled by the general Christian consensus of opinion guided by the Word of God. I am one among many—the chances that I may be mistaken would afford me sufficient reason for deferring to the judgment of the multitude in whose counsel we might expect a reasonable degree of safety. Such an arrangement is not likely soon to present itself, but we are traveling fast and in my judgment will reach it some day. Meanwhile, there is every reason that those who have a mind to share in the enterprises of the Kingdom should give it their best and constant service.

The Ground of Missionary Obligation

CHARLES L. WAITE

THE three great grounds of missionary obligation are: First, an earnest desire that souls may be won for Christ; second, the command of Christ; third, the need of those who know not Christ. Let us consider these separately and in their relation to one another.

First, an earnest desire that others may be brought to Christ. This passion for souls is an inherent and essential characteristic of every normal Christian life. It springs up out of the soul's blessed experience of the Christ and is an earnest desire that others also may enjoy this priceless possession. It is seen arising spontaneously in the heart of Andrew impelling him to bring Simon Peter to Christ. So vital is it to the Christian life that its waning is certain evidence of the languishing of the spiritual nature. Churches which become anti-missionary die, not because God has placed upon them arbitrarily a penalty which has no relation to their inner condition, but because in quenching the missionary spirit they are putting to death the soul-saving spirit which is the Spirit of Christ.

The missionary spirit is the soul-saving spirit in its highest form and largest development. The passion for souls takes no account of geographical boundaries, national barriers, or differences of custom, language or race. It begins its work in Jerusalem, but does not pause till it has reached the farthest soul in the uttermost part of the earth.

We resist this inner voice at our peril. For in resisting it we are rejecting the most God-like impulse of the human heart, the highest of the hungers of man; the denial of the hunger for food is the death of the body. The denial of the hunger for sex is the extinction of the race. But the crushing out of the hunger for souls is the violation of the Spirit of God in the heart of man, the death of the soul, and the dissolution of the kingdom of Christ.

The second ground of missionary obligation is the positive command of Christ, as given in his great commission. This command was binding upon the first disciples, is binding to-day, and shall be forever binding. It is the genius of Christianity to become universal. Therefore as long as their is a soul unreached by the gospel this command is in force. But since there can be no Christianity without the missionary spirit there will never come a time when the missionary spirit shall cease to be. As fast as individuals are Christianized others shall be created to whom the gospel must be preached according to Christ's command.

It is well to note that this all-important command of Christ is in one sense not a primary but a secondary ground of missionary obligation. Unless there first be devotion to Christ his mere external command can never cause true missionary activity. But when the passion for souls, through inadvertence, is dormant, or is burning low in a heart not consciously disloyal to Christ, then this command of Christ may be brought to bear upon that heart with wonderful quickening power. It is thus a challenge to love

and gratitude, but is ineffective where these do not exist.

The third ground of missionary obligation is the need of those who know not Christ. In times past the appeal was made to save the heathen from punishment after death. It is sufficient to say that to-day this appeal has largely lost its force. The strongest plea for Christian missions is that Christ will confer eternal life in the present; that the gospel will completely revolutionize the life of man: physically, and as to all material conditions; socially, as to elevation of all domestic and human relations; intellectually, as to views of life; morally, both as to moral ideal and moral dynamic; and spiritually, both as to a quickening of the human spirit and as to an experience of God in the life, bringing peace, joy, love, hope, priceless blessedness.

So stated this third ground of missionary obligation is of great impelling power. For why should we delay to bring to our fellow men this new life, their greatest need? We dare not be blind to the need of our brothers. Our view of the present low estate of the Christless, as compared to the glory with which Christ can flood their lives should irresistibly move us to bring Christ to them.

This third missionary motive enforces both the first and the second. It enforces the first because the need of men for Christ makes our passion for souls practical. It enforces the second because man's need for Christ helps us to see that Christ's command is reasonable.

These three forces are seen in the life of Paul. The passion for souls was to him an overwhelming moral compulsion.

He would have been miserable and a violator of his own soul had he resisted it, "for necessity was laid upon him, for woe was unto him if he preached not the gospel." Also there came to Paul the command of Christ making him "a chosen vessel to bear his name before the Gentiles." Again the need of those without Christ haunted him by day and by night. The Macedonian cry, "Come over and help us," was a cry within Paul's own soul. Indeed the very pathos of it was that Macedonia did not feel her own need.

May we not see these three great motives in the life of our Lord? Was it not his earnest desire to save men that caused the incarnation? Was not the motto of his earth life, "My meat is to do the will of him that sent me and to accomplish his work?" Was it not the great need of humanity, moving his heart to compassion, that ever drove him on in his work? And did he not say: "They that are whole have no need of a physician, but they that are sick?"

After all these are but one voice. The first voice is Christ speaking in our own soul; the second is Christ speaking to us in his word and from his throne; the third is Christ speaking to us in and through that humanity with which he has identified himself. Therefore to reject these three voices is to reject Christ and to bring about our own spiritual death.

But where these three voices are heeded there is missionary zeal and achievement. For the first motive is the missionary lift, the second is the missionary push, and the third is the missionary pull. Where there is a divine push, lift and pull there will be great results. Disciples who are moved by these three great grounds of missionary obligation will pray for missions, work for missions, sacrifice for missions and usher in the ultimate triumph of Christ's kingdom.

Chicago, Ill.

Chinese Officials Respond to Christianity

JAMES WARE

In Shanghai there is an Interdenominational Refuge for young women and children who have been rescued from houses of infamy. Shanghai teems with such places; in fact, in some respects this is one of the vilest cities in Asia. The Chinese name for the Refuge is "Home of Rest."

Since the opening of the Home hundreds of young women and children, whose ages vary from 5 years upward, have been rescued from the living hells into which they have been kidnaped, or worse still, sold by their unnatural parents.

During the present year, twenty-three girls have gone out from the home saved in body and soul. One young girl was brought into the home in a terrible condition. From the first it was seen that she could not recover. But she survived long enough to learn about Jesus. Shortly before she passed away she said, "I used to be terribly afraid of death. But now I know that I am only leaving this home of rest for the greater home of rest in heaven. You have been so very kind, and I know that Jesus will not be less kind to me."

Some Chinese officials, among them being Mr. Shun Tun-Ho, well known as one of China's most progressive men, visited the home last month with their wives. After having seen through the

building and heard the story of some of the inmates, one gentleman turned to the rest of the party and said, "Only Christians undertake such a work as this. We have nothing like it."

Before the month ended the officials visited the ladies at their home and said they had decided to found a similar institution in the native city. They wished their refuge to be identified with the Protestant Christian Church, and asked the ladies to take entire charge and appoint Chinese Christian women as matron and nurses. The officials undertook to assume all financial responsibility connected with the refuge. Needless to say, this proposal was cheerfully accepted.

It is true the heathen "have nothing like it." No other religion has ever produced the fruits of the Gospel. That the proud followers of Confucius, the greatest sage the Far East has ever known, are willing publicly to make such an acknowledgment is surely an encouraging sign to all who have their windows open "toward the sunrise."

Shanghai, China.

As far 's my experience goes a woman afore she marries a man always admires him full 's much or maybe even more 'n his own mother can, so it's breath wasted to try 'n tell either of 'em a plain truth about him.

What Christ Expects of Us

H. D. C. MacLachlin

CHRIST demands nothing of his people: He expects much. Demand is of the law, legal; expectation is of the gospel, free and iatherly.

He expects common honor first of all. Christ is the Good Master who knows that the best results are obtained not by espionage or nagging supervision, but by putting his servants on their honor. His service is a trust without bond. He expects no periodic accounting. He attaches no immediate, tangible penalty to malversation. He simply throws himself on our honor and expects that we will not betray that confidence.

Could anything be meaner than betraying such a trust? The common honor of the street revolts at it. Yet just this dragging of their honor in the mire are Christ's people guilty of, when—appointed under the Last Will and Testament of their Elder Brother guardian of the millions of heathendom—they leave their wards to perish in ignorance and sin, while they themselves live in comfort and sometimes even flaunt in luxury on the funds of the estate!

Again: Christ expects of us fellowship in his sufferings. That is because only through such fellowship can we help him redeem the world—which is our only business in it. Not a bit of use to pray "Thy kingdom come," unless, like Paul, we are able to show somewhere in or about us "the marks of the Lord Jesus"—not, perhaps, like him in our bodies, but at least in our pocketbooks, our bank accounts; for the dollar that cost the sacrifice or check that strained the resources may be as truly a crucifixion mark as that glorious fret-work on the apostle's back. If the heart of the age be, as they say, in its pocketbook, then it is the pocketbook of the church that must be blood-tinctured with Gethsemanes and Calvaries, if ever, in this generation, the world is to be redeemed.

You sometimes say impatiently that your preacher "bleeds you." That is well. Just that is his function—to present at that great day a people bleeding from the five wounds of Christ. If he does not bleed you, be sure that the fever of selfishness will dry up your veins and leave you emaciated to the mere skeleton and pretense of a church.

THE DAY'S WORK

A little corner for my Lord, to till,
A little chalice for my Lord, to fill,
Some blessedness to know, of labor done,
Some quiet resting at the set of sun,
And comes God's peace to overbrim
my soul;
Life hath no fragments—'tis a perfect whole.

Such grace as comes when hand and heart unite
To finish every task as in his sight
Who stoops from heaven to give me, day by day,
His smile of cheer upon my humble way:
Such grace brings melody to flooding soul.

Life hath no fragments—'tis a perfect whole. —Margaret E. Sangster.

Once more: Christ expects us to ease his sacrificial pain. It was not the Jews alone, but humanity—every man of every age—that crucified the Lord of Glory. Calvary's stage is the world, its date all time. The following lines were written on the occasion of the Iroquois Theater disaster, but they bear their witness also against the selfishness, carelessness and parsimony of Christ's professed disciples:

The many children whom he held so dear,
The women and the men
Who shared his creed,
Lo, wonderfully fashioned in the womb,
So wisely loved, and then,
Thro' human thoughtlessness or greed
Condemned to this unutterable doom—
We might have spared him this.

He has so much to bear:
In every pang of every stricken heart
Throughout his universe he bears a part,
And wanders up and down
By street or square,

And sees the travail of the souls of all
In every pitiless town
Or in the fields and makes it his:
He feels a wound when fluttering sparrows fall:

We might have spared him this.
We are called to the easing of Jesus' sacrificial pain. We cannot come indif-

ferent. If we come not with substantial aid, we come with a hammer, a nail and a spear.

Shelbyville, Ky.

JOHN G. PATON.

The work accomplished by John G. Paton in the New Hebrides has placed his name with the greatest of modern missionaries. He was born in southern Scotland in 1824, educated in the University of Glasgow, served for ten years as city missionary in Glasgow, and sailed for the New Hebrides in 1858. He thus summarizes his first missionary enterprise: "We began our work on the New Hebrides Islands when all the natives were nude, painted savage cannibals, who had no written language, and who murdered five of their first missionaries and feasted on two of them, and a sixth died soon after a savage effort with clubs to take his life and mine. Our lives were often attempted, and they plundered my station of all our food and of all I possessed except my pocket Bible and the clothes I had on. After, as by miracle, passing through many hairbreadth escapes, in what appeared to be our last extremity, a sandalwood trading ship called, by which seven of us escaped to Anelium. Soon after they all died, and I only was left to tell the sad story."

It may be only too evident that the influence of the religious bigot of the past has been destructive of the unselfish spiritual integrity of the church. Is it any less evident that the influence of the irreligious bigot of to-day is destined to be equally destructive of the sacred moral integrity of society?



Alexander Paul and Family.

Bro. Paul is now studying at Hiram College. He will graduate in June and go to China in September.

John Coleridge Patteson Bishop of Melanesia

By Archibald McLean

He Becomes Bishop of Melanesia.

BECAUSE the climate of Auckland was so trying to the boys and fatal to many, it was decided to remove the college to Kohimarama. This place was two miles from Auckland, but was sheltered very much from the cold winds. The new school was called St. Andrews' College. The removal involved much additional work. Buildings had to be planned and erected. Grounds had to be cleared and properly laid out. The result of the removal was satisfactory. Patteson worked hard, but feared sometimes that he was not as prayerful as he might be. "I find from time to time that I wake up to the fact that while I am doing more than I did in the old times, yet that I pray less." He was in the habit of looking into his own heart, and was always finding some things to condemn. One less conscientious would have found a great deal more to approve. Later on it was found expedient to open another school on Norfolk Island. The school established there was known as St. Barnabas' College.

His building operations did not divert his thought and affection from his boys. He writes: "I have the jolliest little fellows this time—about seven of them—fellows scarcely too big to take on my knee and talk to about God and heaven and Jesus Christ—and I feel almost as if I had a kind of instinct of love towards them as they look wonderingly with their deep, deep eyes, and smooth, glossy skins, and warm soft cheeks, and ask their simple questions. I wish you could have seen the twenty Banks Islanders as I told them that most excellent of tales, the story of Joseph. How their eyes glistered! And they pushed out their heads to hear the sequel of his making himself known to his brethren, and asking once more about 'the old man of whom ye spake—is he still alive?' I can never read it with a steady voice nor tell it either."

In the year 1861 Patteson was consecrated Bishop of Melanesia. The diocese of New Zealand was too large. No one man could oversee the churches and work in New Zealand and in Melanesia. When it was first suggested to Patteson that he was to be made a bishop, he was greatly amused. When he saw that there was no one else to take the office, he prayed God to strengthen and enable him. He looked forward hopefully and cheerfully. "I have the love and prayers of many, many friends, and soon the whole Church of England will recognize me as one who stands in special need of grace and strength from above." In the sermon preached at his consecration Bishop Selwyn said, "Is there no wilderness which still has to blossom as the rose? No islands that still wait for the Lord? No kingdoms that must become his? Are all idols utterly abolished? The vastness of the scope of the prophetic visions at once humbles and enlarges the mind. However little a work may be, it is part of that purpose of God which can never fail. We pray for our little one in fear and humility, and while we pray it becomes a thousand; it is but a drop in the ocean, but that ocean is the fulness of God." His work and manner of life after his consecration were very much the same as before. He had more work to do, but what he had been

doing from the first he continued to do. He wished that he could be in fifty places at once, so that the gospel light might be introduced more speedily among those teeming thousands of heathen.

Speaking of the islands stretching sixty miles away, a field waiting for the sower, he said: "I know that hundreds are living there ignorant of God, wild men, cannibals addicted to every vice. I know that Christ died for them, and that the message is for them, too. How am I to deliver it? How find an entrance among them? How, when I have learned the language, speak to them so as not to introduce unnecessary obstacles to the reception of it nor compromise any of its commands? Thank God, I can fall back upon many points of solid comfort. Chiefest of all, he sees and knows it perfectly. He sees the islands, too, and loves them; how infinitely more than I can! He desires to have them. He is, I trust, sending me to them. He will bless the lowest endeavors to do his will among them. And I think how it all must appear to angels and saints, how differently they see these things. Already, to their eyes, the light is breaking forth in Melanesia, and I take comfort from this thought and remember that it does not matter whether it is in my time, only I must work on. And then I think of the prayers of the church ascending continually for the conversion of the heathen, and I know that many of you are praying especially for the heathen of Melanesia. And so one's thoughts float to India and China, and Japan and Africa, and the islands of the sea, and the very vastness of the work raises one's thoughts to God, as the only One by whom it must be done."

From his letters we learn how he spent his days. In a letter to Max Müller explaining why he did not make more progress in his linguistic studies, he said: "I get, in the full summer months, an hour for reading by being dressed at 5:30 a. m. At 5:30 I see the boys washing and so forth; 7 a. m., breakfast all together in hall; 7:30, chapel; 8-9:30, school; 9:30-12:30, industrial work. During this time I have generally half an hour with Mr. Pritt about business matters, and proof sheets are brought me, yet I get a little time for preparing lessons; 12:45, short service in chapel; 1, dinner; 2-3, Greek New Testament with English young men; 3-4, classics with ditto; 6:30, evening chapel; 7-8:30, evening school with divers classes in rotation, or with candidates for baptism or confirmation; 8:30-9, special instruction to more advanced scholars, only a few; 9-10, school with two other English lay assistants. Add to all this, visitors interrupting me from 4 to 5, correspondence, accounts, trustee business, sermons, nursing sick boys, and all the many daily unexpected little troubles that must be smoothed down, and questions inquired into, and boys' conduct investigated, and what becomes of linguistics? So much for my excuse for my small progress in languages! Don't think all this egotistic; it is necessary to make you understand my position."

Another letter gives an account of his labors on Norfolk Island. "I am just finishing a translation of St. John, and have written many Psalms, and so forth, besides four or five hours' teaching daily;

not much, yet more than I did at Kohimarama, where I had a good deal of English Sunday work and many interruptions. Here I can write from 6 a. m. to 10 p. m., and have really no distractions to speak of. Chapel at 7 a. m.; breakfast (all together, of course), 7:30; school, 8-9:30; work, 9:30-1; dinner over in twenty minutes or so (not very elaborate); school, 2-3; tea, 6; school, 7-8; chapel, 8, when I catechize, and to my delight, at least, the Melanesians freely, as a regular thing, ask me all kinds of questions. I leave them about 9, but my room opens into the chapel, and they sit there, many of them, till 10, talking over points; sometimes come to me, etc., and so the day ends. Codrington and I do not pledge ourselves to outdoor work from 9:30 to 1; and I have lessons to prepare for candidates for baptism, holy communion and orders (three Englishmen). You would like to be with us for a day; and I think you would be touched by the reverence of the young men and lads and boys in chapel, of whom I could tell you strange stories indeed, and of hearing the Venite chanted to Jacob in a strange tongue, and other music. There are times when my heart is very full."

We have a semi-humorous account of the way he divided his time, and how he dressed, and the food he ate. "At daylight I turn off my tab'e and dress, not elaborately—a flannel shirt, old trousers, and shoes; then a yam or two is roasted on the embers, and the coffee made, and (fancy the luxury here in Mota!) delicious goats' milk with it. Then the morning passes in reading, writing and somewhat desultory talking with the people, but you can't expect punctuality and great attention. Then at one, a biscuit and cheese (as long as the latter lasts). Mr. Palmer made some bread yesterday. Then generally a walk to meet the people at different villages, and talk to them, trying to get them to ask me questions, and I try to question them. Then at 6 a tea-ation—viz., yam and coffee—and perhaps a crab or two, or a bit of bacon, or some other good thing. But I forgot. This morning we ate a bit of our first full-grown and fully ripe pineapple (I brought some two years ago), as large and fine as any specimens I remember in hot-houses. If you mention all these luxuries, we shall have no more subscriptions, but you may add that there is as yet no other pineapple, though our oranges, lemons, citrons, guaves, etc., are coming on. Then after tea—a large party always witnessing that ceremony—there is an hour or so spent in speaking again to the people, and then I read a little with Wadrokala and Carry. Then Mr. Palmer and I read a chapter of Vaughan on the Revelation, then prayers, and go to bed."

Cincinnati, Ohio.

It's better for you to learn the lesson 's all is vanity now, than to wait 'n' have it fall on your head like a unexpected pickle-jar.

Self-Culture.

Prune thou thy words, the thoughts control

That o'er thee swell and throng;
Thy will condense within thy soul,
And change to purpose strong.

—John Henry Newman.

Happiness Has Come

ELLIOTT I. OSGOOD

MY NAME is Djao. My parents called me Lai Fu or "Happiness Has Come," because they were so happy when they found they had a boy. Outside the fact of being a boy I brought them little happiness, for it meant one more mouth to fill and they were only poor farm laborers. That was away up in the northern province of Shansi, twenty-one years ago.

They had to work out all day and I was left in the end of a furrow or any other hollow while my mother hoed the corn and beans. Something went wrong, for I have a bent back with a hump on it. They said it was because there was no one to help me when I was learning to walk, but I rather think something was the matter with my food supply.

There was not much to remember in those days but an empty stomach. That seemed to be the most prominent thing in my whole life. Somewhere in those days my mother did not get enough to eat and she died. Then after a few more years a famine came and my father died. My name seemed to contain all the happiness there was for them.

A distant relative took me in charge. He had been a little more successful than many. Eight acres of land, eight head of working cattle, two hired men and one son were down to his credit. He put me to taking care of those cattle while they fed out on the roadsides.

It was not hard work, especially as I was getting a little nearer the proper allowance to eat. There was no schooling for me. Orphan boys out on the farms never dream of such a luxury. Very few boys of prosperous farmers, even, have that privilege. If I got enough to eat and did not shiver with the cold in winter, that was enough.

But the time soon came again when I did not have enough. Neither did the farmer. Another famine year came around and I was told that I was not wanted in that home. There was no one else to take me in. They had too many mouths already. So I found myself, a twelve-year-old boy, out in the world alone. No door was open, no work to do. No mother, no father, no brother or sister, no anybody—just one lone boy. If I starved, if I died, there was no one to care, no one to love.

So my wanderings began. Every refugee goes south. It's warmer there and so does not require the clothes. Then there is the general impression that food and work can be found. But then anywhere is better than in a famine land. People were dying there and no one likes to die, especially when he has no friends. So south I went, all alone through 300 miles of mountain and plain.

I was one year covering that distance. Why hurry? I was not going anywhere except just to find food and shelter. Some days no food came to my lips. Then I just curled up in some corner and ate bitterness. In the cold winter days I gathered a little fuel and creeping into some empty hut built a bonfire in the corner and kept myself from freezing. That was a bitter year.

But all roads have an end. I got down through Honan and entered Anhwei Province. Wandering around a place called

Meng Chen I ran across a farmer one day who, taking pity on me and needing a boy to tend cattle, gave me the position of cowboy.

My, wasn't I happy to find a place where I might stop a while and have

a 150 mile tramp except by the most careful economy. So there was no sleeping in inns nor eating of fine meals. I slept with the cattle in the farm homes, when the farmers would let me, and their kindness often gave me a breakfast,



Happiness.

plenty of food without begging! That was in the spring. All that summer I had a resting place. But when the fall came the work was done. The man was good to me though, for when he sent me away he gave me some warm clothes.

Once again my face was turned south and in a few days I had reached the city of Hwaiyuen. I wandered out into the country, for city streets did not seem to yield as good food as the country homes. Happily another man took pity on me and with him I stayed six or seven years. This was more like a home.

This man had a mother, wife, donkey and a cow to his credit beside his few acres. He had also a temper and was not ashamed to display it on all occasions. As usual the cow became my especial charge. He used both animals, hitched together, to plow his fields. That is the way they do around there. It may be a buffalo and a cow, or a horse and a cow, or a donkey and a horse, or any other combination demanded by necessity. Sometimes they put three animals together.

After staying with this man for a few years he took me as hired man and I became a man of means. He gave me two dollars a year and food. Now I had money of my own.

This man's temper did not improve by age. One day I had left some broom corn which was not quite ripe. He ordered me to go back and cut it. I did. When he saw that it really was not ripe enough he let his tongue loose on me and I quit the job.

Now where? Two dollars were in my pocket and a fair amount of clothes on my back. Nanking was only 150 miles away, and everybody said that plenty of work was to be found. I was twenty years old, though not large on account of the bend in my back.

Two dollars would not go very far on

But that amount or any other amount could not keep one from beggary when no work was to be found. I hunted all through Nanking, then with a number of other refugees secured a passage up the river to Wuhu. Then back by road to Nanking and across the river to Pukoh.

How I wished myself back to that place near Hwaiyuen! One day I asked a caravan driver to lay up a little merit for himself by giving me a few cash.

"Where are you from?" he asked.

"From Hwaiyuen."

"Want to go back?"

"Yes."

"Will you help take care of my animals on the road if I give you your food?"

It did not take me long to consent. Up there were people who knew me. There would be some chance of getting work. So a very humble boy followed those mules along the road.

Very strange to say, up to this time I had never seen a foreigner. There were some at Hwaiyuen (the Presbyterian mission), and others at Chu Cheo (our mission), also at Nanking and Wuhu. I had heard that whoever entered the church would receive a salary even though he was given no work. But it did not sound very reasonable and I had never sought charity from that quarter.

One evening as we were nearing Hwaiyuen we looked back and saw a queerly dressed man coming along on a horse. He was attended by a teacher, who followed on a donkey. Of course I knew it must be a foreigner even before the party said "foreign devil," one to another.

It surprised us to hear him open conversation in Chinese. He inquired where we were going and where we would stop for the night. So it was destined that we should all sleep in the same inn.

That night there came on a cold rain,

ARCHIBALD McLEAN.



Perhaps no man ever stood more devoted to one paramount idea in life than A. McLean in his devotion to foreign missions. He has been identified with the work of the foreign society since its organization, and to him more than any other individual is due the glorious mission history that reaches from 1875, the time the Society was organized, down to the present day. For eighteen years he was the Society's secretary and for the past five years has been its president. The work of foreign missions has not only been with him a life work, but it has been a consecrated work. All the patient toil, the sacrifice and the consecration that he has given to this cause are to-day bursting in living flames from a thousand hilltops of distant India, China and Japan—beacons that shall enlighten the world. He is not only growing in the service, but the service is growing with him. Many of the churches where Bro. McLean has held his missionary rallies have discovered a new joy in missionary work. He thinks missions. He talks missions. He lives missions. You can understand the success of the society when you understand the mighty forces that have been given ungrudgingly as a little leaven that should leaven the whole.

which turned to snow, and we were all shut in for the day. No one could travel in such weather. I was pretty thankful, for my trousers were so torn that they gave little protection to my legs. And it was cold. I curled up in the straw and tried to get warm. The foreigner rolled himself up in his bedding and stayed on his bunk. There wasn't any other way to do. It was cold. We finally got up in the middle of the second night and built a small bonfire in the middle of the room (there was no floor) and kept from freezing.

The caravan driver had been talking to me about following the foreigner and he talked to the man's teacher. I did not want to go back to that farmer and did not care much where I did go just so I got some work and regular food once more. Beside the foreigner seemed kind and could not be much worse than that farmer.

The next morning was cold. But that foreigner was going on to Hwuiyuen to see his friends there. He promised me

a pair of pants when we got there. It was twelve miles with a wind that cut clear to the bone and my pantaloons were as thin as an apron. I couldn't stand it. I guess he pretty near froze, too. Some people by the way let me warm by their fire and gave me a bowl of rice gruel.

It got warmer and so I finally got into the city and hunted up the missionary's home. The teacher took me to a clothing store and got me a warm pair of pants.

"We live at Chu Cheo, 100 miles away, and the roads will be bad and very likely cold," the teacher explained. "You can do as you please. If you want to go back with us, all right. If you don't, the clothes are still yours."

That did not sound very much as though they were trying to get everybody to follow them. Then, I was only a beggar boy.

Well, I tramped back to Chu Cheo. They gave me work to do and I did it. They gave me bedding, food and a good place, but not much money. They didn't seem to be giving money to get followers.

It seemed strange to stop working every seventh day. Then each morning they would read out of a book and all would stand up and shut their eyes while one of them would say some words. I had often been to the temples when the idols were worshiped, but had never seen anything like this. By and by I understood that there was just one true God and His Son had died for us because we were sinners and we were to trust in Him and be like Him.

I did not say much, just listened. It slowly filtered into my heart that all these years I had not been alone. Somewhere, not far off, He had watched me. Then I wanted Him. And I took Him. That was all. Truly I was rightly named, for "happiness has come."

Chu Cheo, China.

A SMILE OR TWO

A Hard Problem.

"Is this Madame Pompon?" breathlessly inquired a man who had climbed several flights of stairs and been admitted into a darkened parlor.

"It is," replied the stately personage whom he addressed.

"The famous clairvoyant and fortune-teller?"

"The same."

"Do you read the mind?"

"With perfect ease."

"Do you foretell the future?"

"The future holds no mysteries that I cannot unravel."

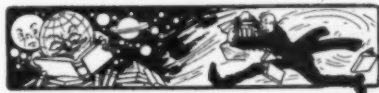
"Can you unfold the past?"

"The record of all things past is to me an open book."

"Then," said the caller feverishly, taking from his pocket a handful of silver, "I wish you would tell me what it is that my wife wanted me to bring home, without fail, this evening, and name your price. Money is no object."—London Answers.

The difficulty o' all things in this world is, 't if you have any brains a tali you're bound to have so much work for 'em.

I didn't get my trunk down 'cause I'll have Friday to pack anyhow, 'n' one c'n slide a trunk down a ladder any time, but nobody can't never slide nothin' up no where.



SQUIBS ABOUT BOOKS

One of the most important works of fiction published since the first of the year is Thomas Dixon's "The Clansman." It is described as an historical romance of the Ku Klux Klan.

The author is a strong partisan of the intense southern feeling on the negro question, and makes it for the second time the vital point of a novel, which, however, also involves two love stories. Two men in the story are strongly opposed to one another in their aims and feelings—the southern lover of Elsie Stoneman, and her northern father, who is supposed to represent Thaddeus Stevens. Stoneman has almost absolute power over the radical party at the north, and sets the army of carpet-baggers and enfranchised negroes loose upon South Carolina and other states. The story tells some of the tragedies that were the result of this movement. We will forward a copy postpaid upon receipt of \$1.15.

George Adam Smith has added a splendid contribution to religious literature in his "Forgiveness of Sins and Other Sermons," just published by Armstrong and Son. It is a neat 12mo volume, containing discourses on the following subjects:

The Forgiveness of Sins—The Word of God—Temptation—Our Lord's Example in Prayer—While Ye Have the Light—The Two Wills—The Moral Meaning of Hope—The Good Samaritan—To Him That Overcometh—Esau—Gideon—The Song of the Well—Sermon Before Communion.

Published as "net," publisher's price, \$1.25.

Another volume published during the past month which will enjoy a wide reading is "The Bible from the Standpoint of the Higher Criticism: the Old Testament," by Ramsden Balmforth. The work is published in London and is already on sale at the local book stores. In the preface the author says:

"The vast majority of the people seldom open the Bible. . . . Before the Bible can again become a living force amongst the people the results of recent critical study must be made more widely known. It must be made to appear what it really is—a human literature. . . . This is the task the Higher Criticism set itself to accomplish, and . . . it is the more important results of this work that I have tried to bring home to the people in this series of discourses."

Published as "net," publisher's price, \$1.25.

The Bookman

'N' now John Bunyan 's gone 'n' pulled up all the beets 'n' five rows o' little radishes. Mr. Fisher took John Bunyan by the shoulders 'n' shood him hard 'n' asked him 'f he didn't know a radish 'n' a beet when he saw one, 'n' John Bunyan spoke right up 'n' said, "Course he knowed a radish 'n' a beet when he saw 'em, but how was any one to see a radish or a beet till after he pulled it up first?"

It's never nothin' but safe to keep away fr'm the under side o' ladders 'n' the number thirteen.

Mrs. Sawa's Going Away A True Story of Japan

Maude W. Madden



ALMOST at the end of Temple avenue our procession entered the big gates of a very large temple, leaving the kuruma outside. The flowers, trees and banners were being arranged on the steps of the temple as we went in.

The priests were already at their places in the temple. The front, sliding screens of the temple had all been removed, affording a fine view of all within. A white covered table of fragrant incense burned on the top step, a number of candles burned before and around the golden images of Buddha and some of his saints within. Bright flowers added their color—and the dishes of food in front of the idols reminded us that, to these people, spirits hunger as do mortals. The great bell of the temple kept tolling, tolling solemnly, and as long as it tolled the coolies, carrying the hearse on their shoulders, and preceded by the women in gray, marched slowly around and around and around in a circle, in the courtyard in front of the temple, in symbol of the endless number of incarnations which, since she was a woman, awaited our beautiful sister. In Buddha's heaven there is no resting place for woman, until by ceaseless prayer and virtues she has at last torn from a man and so an inheritor of Nirvana. When the bell ceased tolling (I wish I had counted the strokes to see if they, too, were of a significant number—these people are so very careful of minute details) the women took their places in the temple at the right of the priests, with the relatives. The guests were seated on the floor at the left. All were first served with tea and cake. The coffin, removed from the hearse, rested on the top step, outside the temple door. The priests began their ceremony of beating of drums, wailing of hymns, burning of incense, which lasted over half an hour; then each of the relatives and most of the guests went forward one by one, and burning incense before the coffin, clapped their hands in prayer and worship of the spirit which our sister had now become. If one could not have understood the words and significance of it all to the Oriental mind, one could say what a picturesque ceremony. But when one realizes all its deeper meaning, one weeps for its sadness and its hopelessness. My heart ached most for Mrs. Sawa's younger sister, who less than two years before had become a Christian against her parents' wishes. Now, as if in persecution this gentle little sister was made to burn a treble portion of incense, and to remain continually throughout the service in attitude of prayer before her sister's coffin. Her sweet face flushed with the long walk to the temple soon paled until it became almost deathlike and her uplifted hands trembled in their clapping—and I wondered and wondered is she praying Christ to be merciful to her for this apparent yielding to heathen friends—for I am sure her heart was pure. Poor little sister.

Then the coolies bore the coffin to the grave behind the temple. All the friends, except half a dozen relatives, returned home, not even the priests went to the grave, but we, anxious to see all, followed to the last. Without any prayer or ceremony the coolies lowered the coffin into the shallow grave, each of the friends threw in a handful of earth,

then the grave was hastily filled and rounded up. The evergreen trees which were brought in the procession were planted (they were rootless) in a little avenue to the top of the grave, and at the end a little shrine was placed containing a written tablet, I did not think to ask, but I presume her posthumous name. Before this shrine food and drink were placed and incense burned. Up this tiny avenue each of the friends walked to worship, and each of the women in gray planted her iris spray on the grave. After all had finished I released myself from the little sister who clung to me and trembled and wept in a most broken-hearted way, and planted my iris bloom also with the others, as I murmured "Dayonara, dear friend." The father thanked us for attending the funeral, then we all went home.

My story is too long already, but there is more that I must tell you, because it somewhat assuaged the bitterness of my regret for lost opportunities.

The next day, or perhaps it was later, came a messenger from Mrs. Sawa's father, bringing us a box of cake with its lotus bloom emblem, and half a pound of choice tea, and a note saying that the funeral feast would be held at the temple on the seventh day after Mrs. Sawa's death. Would we kindly accept these trifles instead of an invitation to the feast, as only relatives would attend that?

The day after Mrs. Sawa's funeral a trained nurse, who is a member of our Bible class, and attends whenever her work permits it, came over to apologize for her absence from the two last meetings. "I was called to attend Mrs. Sawa," she said, "and it was impossible to leave her for anything—she was buried yesterday." "Yes," I replied, "I attended the funeral. Tell me how she died, I have been so anxious to know. Do you think she believed in our Father God, and did she die in faith and in peace?" The nurse, herself, was not yet a Christian, but this is what she said: "One evening when I thought Mrs. Sawa was asleep I was reading the Bible at her bedside, when she opened her eyes and said, 'What book are you reading, nurse?' 'The Bible,' I answered. 'Where did you get it?' she asked. 'From a young man in the doctor's office,' I replied. 'Ah!' she said, 'is the superintendent of this hospital a Christian, and are there Christians here?' 'Yes,' I answered. 'That is good, when the doctor comes again to see me will you ask him to pray with me and for me?' she said. I said I would, then at her request I read aloud to her from the Bible until she went to sleep. Those were the last words I heard her say. When the doctor came again there was so much to do that I forgot her request, and whether he came again when she was conscious I do not know, but I am sure she believed Christ was her savior, her death was so peaceful. And, now, I want to be baptized to-morrow! I cannot see another person die and be powerless to help them. As you know, I have been earnestly studying my Testament and I know Jesus is my Savior, and I must obey his commands." With hearts full of gratitude we all knelt down together as the teacher said, "Let us pray."

And on the morrow, which was the Lord's day, not only the nurse, but two

others who had been impressed of their helpless condition by Mrs. Sawa's hasty death, were buried with their Lord in baptism. Shortly after this the nurse was called to Tokyo to work there, and we have had several cheery letters from her telling of her joy in her Lord and of her increased usefulness to her patients since she became a Christian.

And of Mrs. Sawa, I thought she was beautiful in life, and in death she glorified her Lord, and not all the heathen funeral ceremonies in the world could separate her from the love of God in Christ, since she believed him to the extent of her knowledge. As for her little sister, she was sent off to Tokyo, later, and I had but one brief talk with her before she went away. What her trials are in trying to be faithful to Christ we, who have not been born of heathen parents and in a heathen land, can never realize. We must trust her, also, to the Lord who cares for his own.

TWO OBJECTIONS

W. S. Buchanan

In speaking upon the subject of Foreign Missions and supporting the same, we meet with many people who cry out, "Let the heathen alone"; they will be saved as they are, and if we send the gospel to them, many will reject it, and in the end be lost, that would have been saved had we not taken the gospel to them.

We are not able to deny this statement, but we are able to meet it on other grounds than denial. The heathen may be saved without the gospel, but can you be saved by letting the poor heathen die in ignorance of his Savior and the Christ that died for him? Can your soul pass before God uncondemned when you have not heeded the command of Christ? "Go into the world and preach the gospel."

But again, granting that the heathen will be saved without the gospel. If we take the gospel to them many will reject it and be lost. On this same ground we ought to deal with our children. If we let them alone and neglect them while in infancy, they will die and go to heaven, but if we nurture them, care for them, and bring them up to manhood and womanhood, many of them will be led away in sin and be lost.

What true father or mother would not feel the weight of eternal condemnation resting upon them that would be guilty of such a thing? And what true Christian can stand by and see the heathen lost without feeling the weight of eternal condemnation ring upon them?

They tell us to have the heathen at home. Do not spend time and money going across the waters to preach to the heathen when we have them at home.

Suppose Christ had said to the apostles: "Stay in Jerusalem with the gospel; don't go outside until all have believed and accepted me as their Savior." What would be our state to-day, had Christ uttered these words? Christ said, "Go into all the world, preach the gospel, beginning at Jerusalem." And thanks to those brave apostles and servants of Christ, that preached the gospel message to all people everywhere. May God help us to imitate them.

Marion, Ind.

As the husband is the wife is; thou art mated with a clown,
And the grossness of his nature will have weight to drag thee down.

Tennyson, "Locksley Hall."

The Quiet King *

Caroline Atwater Mason,

Author of
"A Wind Flower,"
"A Minister of the World," etc.

CHAPTER VI.

But some said, What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?—St. John.



IN A narrow street of the lower city of Jerusalem there dwelt at this time an aged man who was known throughout the community for his saintly holiness of life and his wisdom. Related distantly to the family of Rhoda, he was regarded by her children with peculiar love and veneration, and the boy Lazarus had in an especial degree endeared himself to the old man, Simeon, by his gentle and thoughtful ways and the unusual spiritual perception which he manifested.

It was no uncommon thing for the boy to spend hours in the humble dwelling of Simeon, going out with him as a helpful little attendant on his trembling steps, and often accompanying him to the temple, where much of his time was passed.

It was January now, and even in the sunny land of Judea the trees were brown and sere and the skies gray. On a chill and cloudy morning the boy Lazarus, having obtained his mother's consent and the attendance of a servant, left his home and made his way down from Mount Zion, with its sumptuous dwellings, through the crowded bazaars and noisy streets of the lower city to the home of Simeon.

Having dismissed his attendant, the boy hastened through the narrow court to the low-roofed room, where he found his old friend seated by a fire of coals in a brazier, poring over a parchment scroll. He looked up and greeted the boy affectionately.

"Come hither, my son," he said, "and tell me if I am wrong, that thy face seems not so glad as of old, in these last days."

Lazarus took his favorite place on a mat at the old man's feet, and only smiled pensively and shook his head.

"Ah, well," said his friend, "I have joy enough in my heart to fill thine too." And the boy perceived that a new light and animation had come into the noble face of his friend.

For a little while there was silence, as Simeon seemed to be pondering some question, perhaps deliberating how far he might take the gentle child into his confidence. Finally, as if satisfied, he reached out one trembling hand, and passing it caressingly over the boy's brown hair, began:

"Said I ever to thee, my little friend, that our God had granted to me by his Spirit an exceeding gracious promise?"

Lazarus shook his head.

"It is even so," rejoined Simeon. "To me, for what reason I know not, the high reward hath been given that—listen Lazarus!—that I, old and near to the end of this earthly life as I now must be, shall not see death until I have seen the Lord's Christ, even the Messiah. What thinkest thou, my son? Doth not that stir thy heart?"

"Oh, Simeon!" exclaimed the ardent child. "Can it be true? thou thyself art

in very surety to see the Messiah, the king of Israel?"

"Yes, even so, little son. Listen to me: I am an old man, I have lived far beyond the span of a man's life, and now what wait I for? Only for the fulfillment of the promise of his coming. I want to go, Lazarus; I am weary and worn with my earthly pilgrimage; but I have hoped and prayed through all these years for the coming in power and glory of the Deliverer who shall exalt and redeem our people, and I have received the promise of which I spoke by the Holy Spirit. When mine eyes behold him I shall be ready to depart. What thinkest thou then my soul must chiefly long for?"

Tears stood in the boy's eyes as he answered, "To see the Christ of God."

"Yea, verily; and if I mistake not, the time is at hand, the king is at the door."

"Wherefore thinkest thou this?" asked the child timidly.

"Ah, I was forgetting to tell thee," said the old man, smiling kindly into the uplifted childish face. "Know then that I have been, since I saw thee last, to the city of David, even unto Bethlehem, and have learned of marvelous things which have come to pass there of late."

"The town hath been greatly overcrowded for a month now, by reason of the taxing which hath brought back to it all, in every part of the land, who belong to the house and lineage of David. Dost thou understand? It was by reason of this that I went thither."

"Yes, I have heard my father talk about the enrollment of all the people, and he thinks it unjust and wrong."

"He thinks truly; but even the wrongdoing of men may serve the purposes of God. For see, I went thither in much weariness of body and heaviness of spirit, my Lazarus, being vexed for the grievance of my people, but I returned with great rejoicing, bringing with me good tidings."

The eyes of Simeon kindled, and power seemed to have been infused into his bent and trembling frame.

"The day after I came to Bethlehem, having performed the act of enrollment according to the decree of Augustus, I walked out beyond the tomb of Rachel, even unto the fields and pastures, to overlook the pleasant land. As I stood leaning upon my staff, there came to me from the field below, where many sheep were feeding, a shepherd, a plain man and an humble, but of a friendly countenance, who saluted me, and said:

"Oh, my father, hast thou heard of the great glory wherewith our God hath visited us, and hath made known even to rude shepherds, such as I and my fellows, the wonderful good tidings of great joy?"

"When I had made answer that I knew not of what he spake, the man, whose name was Amos, told me how it had come to pass, on a night not many weeks past, that while he and other shepherds were guarding the flocks which were kept for sacrifice on the hill just above where we stood, that naught might molest them by night, they were suddenly startled by one of their number who called out to them all to look up into the sky.

"The shepherd Amos then said that looking, they were aware of a strange, white light just overhead, which as they gazed grew ever brighter, until it was as if the heavens had broken up, and a glory from some upper spaces were pouring through. Amazed they asked one another what this might mean, when behold, down through this channel of light there passed swiftly a shining form of highest majesty, so dazzling that they could not describe its appearance; but it came nearer and nearer to them, where they now lay prostrate on the earth, and the glory of it made them greatly afraid."

"Then—so said Amos—the angel spake unto them and cheered their hearts, and they were no longer afraid, for they felt that the kindness and love of our God had come nigh unto them, for the angel bade them fear not, for he brought them the tidings of great joy, that upon that very day there had been born, even in Bethlehem, the city of David, a Savior, Christ the Lord."

"But this, my Lazarus, was even less marvelous than what followed, for when the angel had given them the sign that the young child should be found in the city lying in a manger, he ascended from them; but immediately there was with him a multitude of the heavenly host, so that all heaven seemed to be opened above, and they all sang together. The song, so said Amos, was glorious beyond words to utter, so that they wist not any longer whether they were on the earth or in heaven, and these words only could they understand:

"Glory to God in the highest,
And upon earth peace—
Good will toward men."

"Oh, my father," said Lazarus, who had held his breath in ecstatic wonder, "how great, how glorious it must have been! And was that all?"

"All of the visible glory, my son," said Simeon musingly; "but the greater glory is yet to be revealed. The angels went out of their sight, and the sky was as it had been before, and the flocks lay sleeping in the grass around them."

"What did they do then, the shepherds?"

"They looked at one another and wept for joy and wonder, and they said, 'Let us now go even unto Bethlehem and see this thing which the Lord hath made known to us.'"

"And did they find the babe?" asked Lazarus in a low, awestruck voice.

"Yea, even as the angels had told them. They went first to the inn, and all was still and sleeping there, but in the stall they heard voices and saw a light."

"In a stall!" exclaimed Lazarus amazed.

"Yea, verily, for the inn was over full that night, and the latest comers had been given the stalls for their lodgment. On seeing the light the shepherds hastened to the entrance, and there they were met by a man of grave and worthy aspect, who asked them what they sought. When they told him of the song of the angels, he led them in, and they saw a young mother of fair and holy face, and near her, even in a manger made

soft with hay, there lay the child, wrapped like other new-born babes and sleeping quietly."

"Was it like other children, said the man, Simeon?"

"Yes, weak and helpless, and closer to God than to men, my Lazarus, as all new-

waiting, and the boy perceived in his rapt look that he had been with God.

"Come," he said briefly, holding out his hand, "let us go to the temple."

Immediately the boy was ready, for he had expected this summons, and they passed on their way in silence, for the

vanced in years, his hair was sprinkled with gray, and his face, although serious, bore no especial indication of refinement or intellect. He was probably a laboring man, and the poverty of the pair was shown by their sacrifice, the doves being a substitute for a lamb among the poorer classes. The woman, who was of girlish figure, was veiled and her head was bent low over her child.

A few moments sufficed for the priest to receive the five shekels prescribed for the "redemption" of a first-born child, and the doves for the purification of the young mother, and to hold the infant on outstretched arms above the altar. This being performed with no mark of unusual significance, and the child having been returned to its mother, the parents turned and descended the stairs to the court below.

But as they reached the pavement Simeon, who had watched with intense interest all which had taken place and had crossed to the foot of the stairs, met them, and to the amazement of both, took the child, gently and without a word, from its mother's arms, while the boy Lazarus stood by holding his staff and looking on with large, wondering eyes.

For a moment the saintly old man was silent, gazing earnestly down into the face of the babe, and then lifting up his eyes, he exclaimed, while a light from above irradiated his face:

"Now lettest thou thy servant depart, O Lord, according to thy word, in peace; for mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel."

The Galilean stood amazed, but the young wife (who was Mary of Nazareth), pushing aside her veil, fixed her eyes steadfastly on the face of the aged Simeon and listened to his words as if they were music which she loved.

The boy, who stood unnoticed and watched her, never while he lived forgot the strange, deep sweetness of her eyes.

Words of blessing, rich and gracious, were now pronounced, but with them, in sharp, discordant contrast, the mother heard a prophecy which sounded the first note of sorrow in her hymn of praise.

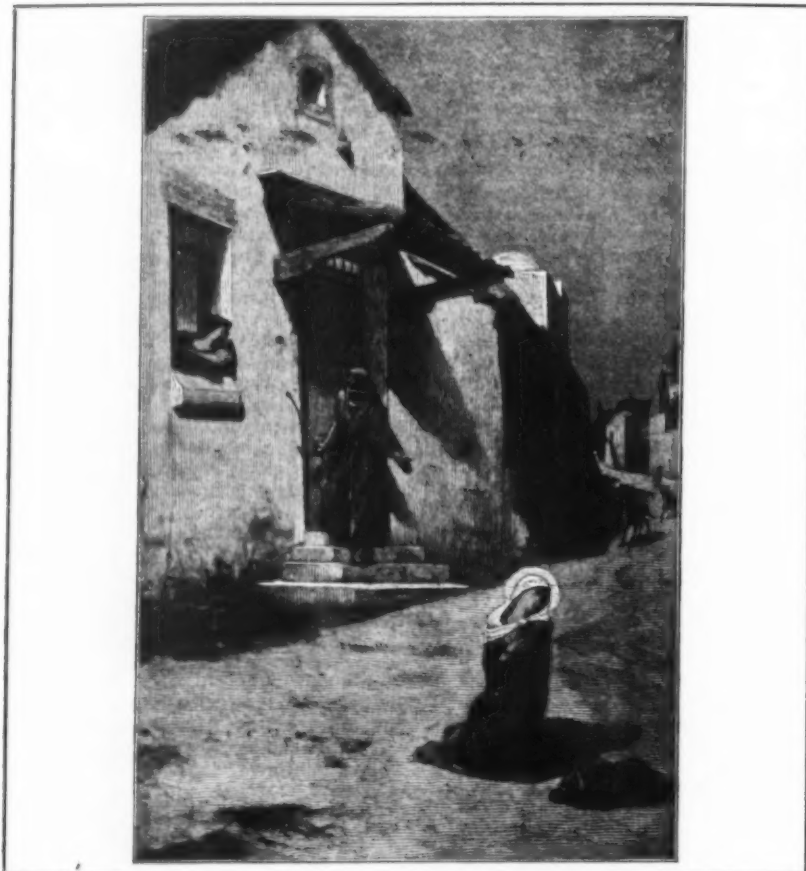
What meant he, the holy man, when he said, "Yea and a sword shall pierce through thine own soul?"

This too she pondered in her heart as, leaving the temple, they departed from the holy city and went their way to Bethlehem.

The following dawn in the house of Ithamar it was told that, in the night just past, the soul of the aged Simeon had been taken to God, he having fallen asleep quietly as a little child.

(To be continued.)

"I was trying to impress on my class the fact that Anthony Wayne had led the charge up Stony Point," said J. L. Pembroke, a professor in a primary school in Paducah, Kentucky. "Who led the charge up Stony Point?" I asked. "Will one of the smaller boys answer?" No reply came. "Can no one tell me?" I repeated sternly. "Little boy on that seat next to the aisle, who led the charge up Stony Point?" "I—I don't know," replied the little fellow, frightened. "I—I don't know. It wasn't me. I—I just comed yere last month from Texas."—Louisville Herald.



The Arrival at Bethlehem.

born babes are, I think. Only, they knew when they saw the face of that mother (her name is Mary, and she had come all the way from Nazareth, far north in Galilee, on account of the taxing, with Joseph, her husband) they knew, my child, that it was not to them alone that God had manifested his glory."

"Said they aught to the mother of what they had seen and heard?"

"They told her all, and she seemed not so much surprised as glad in a quiet, brooding way. Wonderful eyes, Amos said she had, which seemed to hold a light and a joy in them unlike any eyes he ever beheld, and yet they were full of deep and pondering thought. As for the child, it was plain to see that she worshiped it as if it had been in very truth a gift direct from the hand of God."

"Didst thou see the child and the mother?" asked Lazarus eagerly.

"Nay, it was not in my heart to follow and find them then. It was not the will of God for me. I hastened back to Jerusalem, hardly knowing how I came, so joyful was I, and so filled with the wondrous tidings. So now, my child, I have only a little longer to wait, for mine eyes shall soon behold the Christ of God; yea, mine eyes shall soon see him, and not another," and Simeon fell into adoring meditation, from which the boy dared not rouse him by any question.

An hour later the old man came out into the court where Lazarus was quietly

waiting, and the boy perceived in his rapt look that he had been with God.

Having entered the temple, where at this hour no formal service was taking place, as it was not a feast day nor a Sabbath, and having passed through the outer court, they entered the wide court of the women, which was empty now save for a few scattered groups of people and a Levite here and there. Just within the noble portal of the gate Nicanor, the entrance to the court of Israel, stood the priest-in-waiting, leaning listlessly against a polished pillar.

Simeon, led with loving care by the boy Lazarus, was about crossing to the gate, when he perceived two persons, a man and a young woman, advancing from the opposite side, in the same direction. Simeon bade the boy wait, and they stood aside to watch the simple ceremony which they expected to follow, for the women carried a young child in her arms to be presented by the priest, and the man held in his hand two doves to be offered in sacrifice.

It was a very familiar sight even to Lazarus, and one which took place hourly in the temple; nor was there anything to attract attention in the two persons who now took their places in the gate before the priest, who had advanced to meet them as he saw them approach. They were Galileans, by their simple and rustic dress; the man was already ad-



AT THE CHURCH.



BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Lesson 8, for February 19, 1905.

THE JOURNEY THROUGH GALILEE.*

HOW long Jesus remained in Judea cannot be exactly determined; the data are very obscure. The fourth Gospel implies that he withdrew to Galilee because of the distrust and jealousy of the Pharisees. They could not agree with him and strongly objected to his growing influence with the people, among whom he found in the aggregate many followers. Even the disciples of John the Baptist had some twinges of jealousy when they noted that Jesus was overshadowing their beloved master. But John himself was quick to declare that he was but the sponsor and friend of Jesus and that his own obscurity was inevitable. A remarkable declaration even for one so high-minded and clear of vision as John! The Baptist's message and methods were at the spiritual level of his age. It responded to his call for repentance and consecration; but was confused by that of Jesus, partly because of its simplicity. The Judeans in particular were unprepared to receive a conception of religion which minimized its forms.

It became clear, therefore, to Jesus that no far-reaching results were to be attained in Judea. Galilee offered a better opportunity. Its people were less conservative, more open to conviction. Among them Jesus might be able to find real disciples.

To reach his chosen home at Capernaum he would naturally pass through Samaria. This rich province was no longer alien territory nor exclusively inhabited by Samaritans, but there was no friendliness nor even tolerance between men of Samaritan origin and Jews. The little company could walk along unmolested, the disciples could buy food and probably shelter, but their one purpose would be to pass through to Galilee. The mutual hatred of the two peoples did not lessen with time.

This bitter prejudice originated several centuries earlier. The Jews of Ezra's time regarded the Samaritans as a mongrel race and refused to permit them to participate in worship or to intermarry with Judeans. Nehemiah expelled from Judea a priest of high rank who defied these rules. The young priest inaugurated on Mount Gerizim a rival sanctuary and ritual, to which the Samaritans became loyal. Curiously, while the scope of a Jewish ritual and the contents of its Scripture broadened, that of Samaria remained unaltered. This conservatism became finally a matter of pride with the Samaritans. The two similar yet rival cults fostered a jealousy which increased with every decade. The strong control of the Romans prevented national outbreaks or reprisals, but each people disliked and mistrusted the other.

It was characteristic of Jesus to have no share in this national prejudice. He, more than any other in his day, could judge men and women for themselves without prejudice. He was thus able to put himself in their place and to reach their hearts. Doubtless there were many interesting experiences

*This course presents a complete and connected view of Christ's life from his birth to his ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

during the journey, but one only is related. The disciples of Jesus would have thought it a waste of the Master's time or worse, but to him it was an inspiring opportunity.

The group of travelers had paused at a well-known landmark where the great road which they had been traveling forked in two directions, one branch turning westward to Shechem, the other continuing northward past the neighboring village of Askar, which is generally identified with the Sychar of the Gospel. These two centers of population were conveniently near. Apparently Jesus wished to avoid Shechem and Sebaste and purposed to continue northward. Jacob's well made a convenient and congenial resting place for him, while the disciples went in search of food, probably to the city.

To this ancient well a Samaritan woman came to draw water for her household. Surprise has often been expressed that any one should come from either Shechem or Askar to this well, passing necessarily more abundant supplies on the way. The fact, however, that it was the well dug by Jacob was enough to endear it to the people and to give its water a peculiar value. An Oriental will always ignore convenience in favor of custom.

Jesus asked the woman for a drink of water. Accustomed to Jewish disdain, she wondered that the Rabbi was willing to accept a courtesy from her. The opportunity to give her a glimpse of nobler aims and motives Jesus seized. "Little do you know who I am, woman, or you would be asking a boon from me, not water for quenching a passing thirst, but living water." "But why should one care for better water than that which our forefather Jacob secured?" "That which I can give is better than this water," said Jesus, "because it does away with thirst and is always at hand." She naturally did not comprehend the meaning of Jesus, so that he took the quickest way of getting at her spiritual need by referring to her social relations. His remarkable insight convinced her that Jesus was a prophet. At once she pressed him to solve the standing problem of Samaritan religion. Probably she really wished to determine whether he could be of any help to her race. The never-ended dispute between the two peoples related to the proper place of worship, the Samaritans claiming that Mount Gerizim was a more ancient sanctuary than Jerusalem. It was certainly the natural center of Palestine.

Her query gave occasion to one of the noblest utterances ever expressed, placing religion "beyond every geographical limit" and granting "the charter of universal worship." God welcomes as his worshippers those who intelligently and sincerely yield their wills to his, wherever they may live or however they are born. He needs no temple, neither do those who worship him.

Naturally the woman was overwhelmed and bewildered. She appealed to the final arbiter, the expected Messiah. Her conviction that Jesus was the Messiah was really based on the fact which she could grasp that he seemed to know her through and through. It was enough, however, to send her flying homeward to find her neighbors and bring them to Jesus.

Before she departed the disciples returned. Shocked as they were at finding Jesus talking with a woman, and a Samaritan at that, they did not venture to question him. They pressed him to take food, but his heart was too full of joy. His reply to the woman's question gave a range to his thought and a sense of his opportunity which thrilled his whole being. He could only bid them look out upon the spiritual harvest field which God had prepared his people to reap. The approaching Samaritans were but a suggestion of the waiting world.

It was easier for the disciples to plan for the conversion of the greater world lying at a distance than of this foreign nation at their doors, to forget their antipathy to other and less well-known nations than to extend a hearty friendship to the hated Samaritans. Jesus by his example and by his enthusiasm taught a lesson which will never be out of date. The true follower of Jesus

will do his missionary work as he goes along and with the clear-cut purpose of evangelizing the whole world.

This simple resting at a well gave occasion for another significant declaration. Formalism in religion has a value, but a very subordinate one. Good religious habits help us but after all are only a convenience. We cannot worship God in spirit and in truth by merely doing outward acts. If we could, worship would be much easier than it now is. The wonderful privilege and solemn responsibility of true spiritual worship lies in the fact that it brings the individual soul into the immediate presence of God and compels it to be perfectly honest before him. This leads to penitence, submission, trust, and to right views of truth and duty. Through it the human and the divine enter into fellowship, and the human goes forth into the battle of life strong in the help which God gives. Such worship is the highest act of which man is capable.

The PRAYER MEETING

By SILAS JONES

A WORK FOR ME AND A WORK FOR YOU.

Topic, Feb. 22: 1 Cor. 12:1-10.



HERE is optimism in the statement of this topic. While there is work to do no one should be without hope. When churches or individuals have nothing to do the time for utter discouragement has arrived.

The Source of Power.

The scientist tells us that energy is one, not many. One force holds the stars in their courses, rears the mountains, and covers the earth with life and beauty. There is one source of social energy. The Jewish rulers, when Peter and John were arraigned before them for disturbing the peace, "took knowledge of them, that they had been with Jesus." The rulers doubtless saw in the association of the apostles with Jesus an explanation of perverse conduct. We who look back over history of the world to the days of Peter and John can see that their association with Jesus brought them into contact with the life-giving spirit and thus equipped them for the work of overturning the religious systems of their day and establishing the Christian system. All who assist in building the temple of God are quickened and directed by the same Spirit.

Many Gifts.

The Spirit is manifested in a variety of gifts. We must learn to recognize the work of the Spirit under many forms. We may be guilty of condemning some of God's chosen instruments if we insist strenuously that our method of doing a thing is the only one God can approve. Good men again and again denounce those whom they should welcome as co-workers, and all because they think they know beforehand exactly how events ought to occur and how every good man ought to act. Learned men are much displeased because their tastes and preferences are not consulted by the common people. The illiterate see in the dignified worship of cultured people evidence of great spiritual pride. And so it goes all through the ranks of men. The superficial differences which ought to add zest to life are accepted as proof of differences in spirit. An opposite error is that of underestimating ourselves because we cannot do what others are doing or can do but poorly what others do well. We have only a small sum of money to give, therefore we do not give that. What is the use? A few dollars or a few cents are of no consequence. Let men of wealth give large sums that will accomplish something. We are not able to move the multitude, therefore we do not move the man who will hear us. The gift of eloquent speech has not been granted to us, and we for this reason feel justified in not giving our testimony to the great things Christ has done for us. A great number are neglecting the gift of hearing the proclamation of the word. It takes two

to make a good sermon, the speaker and the hearer. Some congregations never have a good preacher because they do not have hearts to receive the word. In most congregations improvement in attention would produce better service from the pulpit. The church needs leaders but it has greater need of men and women to attend to the drudgery of the faith and to bring to this drudgery inextinguishable enthusiasm. Your work is worth while, and my work is worth while, let us, then, do with our might what our hands find to do. If the circumstance forbid us to do what we should choose, we must choose to do what is at hand. John Bunyan wanted to preach to his brethren. The authorities put him in prison. In prison he wrote *Pilgrim's Progress*. It may be that some of our best work will be done through some interruption that we call misfortune.

The BIBLE SCHOOL By CARLOS C. ROWLISON

JESUS AT THE POOL OF BETHESDA.

Lesson VIII. February 19: John 5:1-15.

THE throng of the afflicted. The credulity of the afflicted is one of the strangest of phenomena. Knowing little of the cause of disease and less about its cure, conscious that it is abnormal and so looking upon its cure as more or less miraculous, it is easy for them to believe in any sort of

cure-all. Here lies the power of Dowle and all his ilk. Jesus looked with pity upon one of the most hopeless of this throng and cured him of his infirmity. But he never works upon the credulity of the people, nor does he allow himself to be drawn away to miraculous healing for its own sake.

2. Violating the Sabbath. This man that was healed unwittingly expressed a great truth of Christianity. When we are healed by Jesus, we are safe in doing anything he tells us, however it may violate the customary. Every disciple of Jesus Christ is free. Customs that are simply the bondage of the past seeking to fasten itself upon us, are to be rejected. Customs that express our vital union with Christ are of the highest value. To keep the Sabbath simply because our fathers did is slavery. To use the first day of the week as a memorial day, as a day for repeating the message of Jesus and special communion with God is to make us free.

3. Our lesson ought to include Verse 17, which gives the key to John's reason for recording this event. Here is a new conception of God. He is not apart from the world; he is in the world. He did not work six days and quit; he is working all the time "and Sunday too." And this verse gives a new valuation to life. "I work because my Father works." We are partners. God is not a far distant, unapproachable law-giver; he is right here in all nature, and in me; and my life finds its meaning in the fact that "it is God that worketh in me to will and to work of his own good pleasure."

that he is in danger of losing his wife through his apparent neglect. He deserts the army, accepting what he regards as the lesser of two great risks, and returns with all haste to prevent the catastrophe in his domestic life. The narrative is full of intensity of emotion. One follows it with eager interest, conscious of the strength of the author's work and the vividness of the scenes portrayed. In the English social side of the narrative the author compares well with the many writers who have pictured modern society in Britain, while in the narrative regarding military life in Egypt one seems to be once more in the stirring atmosphere of Kipling and Gilbert Parker.

THE MAN ON THE BOX, By Harold McGrath. Illustrated by Harrison Fisher, Indianapolis. Bobbs-Merrill Company. Pp. 360. \$1.50.

Robert Warburton, the hero, is a graduate of West Point, and was sent to a frontier post, wounded when on scout duty, and after several weeks in a hospital, resigned and went to Europe. Coming back to Washington, he, in a spirit of mischief, persuaded the groom to let him take his place on the box. The mistake of getting the right carriage and the adventures following in quick succession, not the least important being the discovery and frustration of the plot, fell to a Russian spy; the plan of the western coast adventure are all told in a charming manner.

A frozen heart does not make a stiff back.

* * *

Worry is the worst wolf that comes to our doors.

* * *

Home life never fails of success where the Savior is recognized as the head of the house.

THE WORK OF THE FOREIGN SOCIETY.

Clifton Lockhart.

The work of our Foreign Missionary Society deserves the very highest appreciation of our people. It has been most successful in presenting to the church a strong plea for foreign missions, reinforced by a large amount of instruction concerning foreign lands and the needs of heathen people. This is a permanent contribution to the progress of the cause.

The society also has at all times maintained a high ground of appeal to the churches for funds in the prosecution of its work. It has not descended to low motives; but has uniformly held up the awful condition of heathen people, the power of the gospel to meet their needs, and the love of Christ as an all sufficient reason for carrying forward his redemptive work.

Besides this, the society has handled two and one-quarter millions of dollars with the utmost faithfulness, so that no one has had an occasion to suspect for a moment that the moneys contributed by Christian people for foreign missions were not most carefully guarded and wisely directed. The society which thus seeks the highest objects in the progress of the kingdom of heaven among men and faithfully guards every trust committed to its hands, is certainly worthy of high esteem and a most liberal support.

Drake University.

Among the New Books

Elisha, the Man of God. By R. Clarence Dadds, D. D. The Winona Press, Chicago. Pp. 366. Price \$1.25.

When Dr. Dadds conceived and executed the idea of *Elisha, the Man of God*, he did sacred literature a splendid service. It is not a story, history nor biography as such, though it lacks the characteristics of neither. It gives one an insight into Elisha's character and reveals the motive power of the great prophet's life. It considers the prominent features, the striking incidents, the crisis of his life. Men are ordinarily alike. It is in the discernment and treatment of these turning points in life that inferiority or superiority manifests itself. On these occasions Elisha proved himself a star of the first magnitude, and Dr. Dadds has skilfully sought out and ably presented these occasions. In the treatment of these incidents, twenty-seven in all, and in its wealth of apt and strong illustrations the book excels. Which is the strongest chapter would depend wholly upon the viewpoint of the reader. There are no weak chapters, though the peculiar theology of the author might have been admitted in chapter four. It is a healthful and stimulating book.

Carthage, Ill.

Sherman Hill.

Organized Labor and Capital. 226 pages. George W. Jacobs & Co., Phil. The Wm. L. Bull Lectures before the Philadelphia School for the year 1904. A series of four lectures on Christian Sociology.

An admirably tempered discussion of the problem of labor and capital by men whose minds are clear and hearts are right. Washington Gladden studies the history of the relations between these two necessary factors of social existence, tracing the rise of labor from slave to serf, from serf to cottage worker, from independent to machine worker and the formation of the union. Talcott Williams treats the modern corporation, setting

forth its necessity and the organization of it. He finds that the distribution of stocks is wide, but that not the stockholders but the small coteries who sit as executives control the corporation—an industrial feudalism. He pleads for its democratization. George Hodges lectures on the trade union, defending its existence. The toiler must act as a unit for his employer does so. Human nature, however, is the same in both and the one as likely to commit excess as the other. The employer can turn off his workers quietly, but the worker must act as a body, so draws attention to any action he may take and is often judged as the more arbitrary and lawless. Francis G. Peabody discusses the interests of the public, showing them to be quite as acute as those of either of the direct participants. It is the field of action, the source of supply, the often defenseless victim. It is the natural arbiter also and must defend all against selves and one another. The method proposed is control of law or the peril will be socialism.

The book is a joy to the eyes of the reader in that the print is large and clear and there is no waste of words.

The Truants, by A. E. W. Mason. New York: Harper & Bros. 1904. Illustrated. Pp. 378. Price \$1.50.

This interesting story introduces two widely different sets of pictures. The first deals with social life in England, the second with the hardships and horrors of a military experience in Africa. The story describes the lives of a husband and wife gradually separated by the lack of success which the former finds in his efforts and his growing feeling that something must be done to maintain himself not only in a respectable position, but in the good esteem of his wife. This leads him to enlist among the troops going out to the African campaign, from which he is brought back by the news

Sunday Afternoon

and renew, in the spirit of Christ, the relation of religion to human happiness.—From "Joy and Power," by Henry Van Dyke.

THE PRAYER THAT CONTROLS.

F. W. Robertson once said of the prayer that controls:

"That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will. The divine wisdom has given us prayer, not as a means to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it."

AT HAND

Edward Everett Hale.

The reign of God! His light and love and joy!

In glad consent I take his guiding hand;

In the bright sunshine where I live and move,

This quickening impulse is his kind command.

In him I am. In him I move and live;

He lives and moves and loves and is in me;

Direct my thoughts, dear Father; let me give

My heart, my voice, my strength, my all, to thee.

Yes, when I choose, I hear my Father's voice,

His word of conscience, and his joys my joys!

Among the children of the King I stand;
My God is here. His kingdom is at hand!

PATHETIC ORIGIN OF A HYMN

Dr. Fawcett was pastor of a small Baptist church in Yorkshire, England, from which he received only a meager salary. Being invited to London to succeed the distinguished Dr. Gill, he accepted, preached his farewell sermon, and began to load his furniture in wagons for transportation.

When the time for departure arrived, his Yorkshire parishioners and neighbors clung to him and his family with an affection which was beyond expression. The agony of separation was almost heartbreaking. The pastor and his wife, completely overcome by the evidence of attachment they witnessed, sat down to weep. Looking into his face while tears flowed like rain down the cheeks of both, Mrs. Fawcett exclaimed, "O, John, John, I can't bear this! I know not how to go!"

"Nor I either," said he; "nor will we go. Unload the wagons and put everything in its place as it was before!"

The people who had cried with grief, now began to cry for joy.

The wagons were quickly unloaded, for they all lent a willing hand, and by sunset the Fawcetts' home was again in good order. The subtle power of love and friendship, greater than any human force, held them in its fond embrace. The Doctor wrote to his London congregation that his coming was impossible; and so he buckled on his armor for renewed toils in Yorkshire on a salary less by forty pounds a year than that which he declined.

To commemorate this incident in his history, Dr. Fawcett wrote "Blest Be the Tie That Binds."

Why He Liked the Old Minister.

When the Rev. Mr. Bell had been transferred from his English country parish to a church in a large city, a friend of his, visiting the old parish, asked the beadle how he liked the new minister.

"O," said the beadle, "he's a very good man, but I would rather hae Mr. Bell."

"Indeed!" said the visitor. "I suppose he was a better preacher?"

"No; we've a good enough preacher now."

"Was it the prayer of Mr. Bell, or his reading, or what was it you preferred him for?"

"Weel, sir," said the beadle, "if you maun ken the reason, Mr. Bell's auld clothes fitted me best!"

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease, and start on some fresh march of faithful service. And looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom, therefore, the alternation is instantaneous and constant; who do the good only to see the better, and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspirations.—J. Martineau.

(Written for Christian Century.)

THE WAY

Where is the way that leads from earth to heaven,

That straight and narrow path which, entering, man

Finds rest from doubts and fears, from choice and strife?

Where is the path that makes each problem clear,

Each duty plain, where, like a simple child,

My task is but to follow and obey?

"I am the way; my life shall be thy path,
Each step I traveled, thy feet too must tread.

Temptations in the wilderness alone,
The daily choice 'twixt evil and the good,

Gethsemane and the cross, are all for thee.

But I whose bleeding feet have led the way,

Shall be at hand to strengthen and to aid,

And every choice shall bring thee nearer heaven.

There is no easier way to heaven's gate,
There is no path but conscience, prayer, and God."

CHEERFUL CHRISTIANITY

Christians are not as much calmer, steadier, stronger, and more cheerful than other people as they ought to be. Some Christians are among the most depressing and worriful people in the world—the most difficult to live with. And some, indeed, have adopted a theory of spiritual ethics which puts a special value upon unhappiness. The dark, morbid spirit which mistrusts every joyful feeling and depreciates every cheerful virtue, and looks askance upon every happy life as if there must be something wrong about it, is a departure from the beauty of Christ's teaching to follow the dark-browed philosophy of the Orient.

The religion of Jesus tells us that cheerful piety is the best piety. There is something finer than to do right against inclination, and that is to have an inclination to do right. There is something nobler than reluctant obedience, and that is joyful obedience. The rank of virtue is not measured by its disagreeableness, but by its sweetness to the heart that loves it. The real test of character is joy; for what you rejoice in, that you love; and what you love, that you are like.

I confess frankly that I have no admiration for the phrase, "disinterested benevolence," to describe the mainspring of Christian morals. I do not find it in the New Testament—neither the words nor the thing. Interested benevolence is what I find there. To do good to others is to make life interesting and find peace for our own souls. To glorify God is to enjoy him. That was the spirit of the first Christians. Was not St. Paul a happier man than Herod? Did not St. Peter have more joy of his life than Nero? It is said of the first disciples that they "did eat their meat with gladness and singleness of heart." Not till that pristine gladness of life returns will the church regain her early charm for the souls of men. Every great revival of Christian power, like those which came in the times of St. Francis of Assisi, and of John Wesley, has been marked and heralded by the revival of Christian joy.

If we want the church to be mighty in power to win men, to be a source of light in the darkness, a fountain of life in the wilderness, we must remember



HOME AND THE CHILDREN



"GOD BLESS US EVERY ONE."

James Whitcomb Riley.

"God bless us, every one," prayed Tiny Tim,

Crippled and dwarfed of body, yet so tall

Of soul we tiptoe earth to look at him,
High towering over all.

He loved the loveless world, nor dreamed,
indeed,

That it at best could give to him the while

But pitying glances when his only need
Was but a cheery smile.

And thus he prayed, "God bless us every one!"

Enfolding all the creeds within the span

Of his child-heart; and so, despising none,

Was nearer saint than man.

I like to fancy God in Paradise,
Lifting a finger o'er rhythmic swing
Of chiming harp and song, with eager eyes

Turned eastward, listening—

The anthem stilled, the angels leaning there

Above the golden walls—the morning sun

Of Christmas burning flower-like with the prayer,

"God bless us every one!"

THE BOY WHO WOULD NOT BEG

Edgar Williams Cole.

"There's another child coming up the walk," I said to Miss Breen, who was doing some sewing for me that Saturday. "That's the seventh one to-day, and I know what he wants exactly as if he had told me. He belongs to the Methodist Sunday school, and has a mite box to fill from the pockets of the Presbyterians, Congregationalists, Baptists, etc., because the school has offered a prize to the scholar who brings in the most money for the new building fund. They send the children around because few people have the heart to refuse a child; but it's a species of beggary of which I, for one, don't approve. It trains a child in wrong ways, too. When he grows up he offers money to the Lord which was made at fairs, raffles, oyster suppers, and no one knows what, instead of putting his hand in his pocket and giving to the Lord himself. To the first child that called I gave a dime; to the second, a nickel; to the third, two cents; and one cent to each of the others. I'm not sure that I shall give this boy anything at all."

So saying, I went to the door, wearing, I am afraid, a not very pleasant expression of countenance.

The boy standing there was about ten years old, a bright, manly little fellow who took off his cap as he bade me good-morning.

Pleased with this courtesy, I mentally resolved not to send him away entirely empty-handed.

With his cap in his hand and looking me full in the eyes he began:

"I belong to the Methodist Sunday school, and they have offered a prize to the child that gets the most money for the building fund."

"The same old story," I thought to myself.

"Of course," he said, "I'd like to get the prize; and so I called to see if you had any work for me to do so I could earn a little money for my box."

"Well, this isn't the same old story," I thought. Aloud I said: "Come in and tell me more about it."

He did so. My first question was:

"Why don't you go around begging, as the other children do? Isn't it easier than working for your money?"

"Why, I don't know," he answered, slightly embarrassed. "It might be in some ways, but I'd a good deal rather work for what I get. I'd feel sort of ashamed to come to you and ask you to give me some money, just like a tramp asking for a cold bite."

"But you do not ask for it for yourself. It is for the Lord and his work," I persisted, just to see what he would say.

"Yes, I know," he said, "but that would be your giving, and not mine. Mamma said that none of us are too small to give something our own selves. We believe in tithing in our family. That's giving a tenth, you know," he explained, fearing, perhaps, that I might not know about this system. "Whenever I have a dime, I put one cent of it in my little box labeled 'The Lord's Box'; and, when I want a cent to give at church or Sunday school, I take it out and give it. It makes me feel better to have my own money to give than to go to papa or mamma for it."

"Suppose you have only five cents?" I suggested.

"Well," he said, "I do differently different times. Sometimes I put a slip of paper in the box, and mark it one-half a cent; and then, when I get another nickel, I take out the slip and put a whole cent in. Sometimes I don't wait, but just put the cent in. That would make giving a fifth instead of a tenth. It's good to do that sometimes. Papa says we are never generous with God till we have given more than the tenth. God says the tenth belongs to him. It's his, and we just pay it back for the use of all he has given us, like interest on borrowed money, I suppose," he added brightly.

"Then if I employ you, you intend to give only one-tenth of what you earn to the fund, and keep the rest. Is that the idea?" I inquired.

"O, no," he replied; "this is all for the fund. I was just telling you then what I did with my own spending money. What I earn now is every cent of it for the fund."

"What can you do?" I asked.

"I can take the baby out for a ride. I saw you had a baby carriage; so I thought you must have a baby," he explained in an engaging way. "I'd be very

thing all right.

"They didn't have confectioner's sugar," he explained, "but the grocer said he could give you powdered sugar that would perhaps do as well; so I brought you some, but I told the grocer I'd bring it back to him after I got done working for you if you didn't want it."

I told him it would do, and then set him to weeding my pansy-bed. He did the work very nicely, being careful not to pull up any of the plants, and pressing the earth around the roots of any that he had loosened by pulling up grass or weeds near them.

I kept him all day, letting him amuse the baby and take her out riding while I was busy with the dressmaker, and when the baby slept I found other work for him to do.

At the end of the day I asked him how much I owed him. He replied that I knew best; he would be satisfied with anything that I thought was right. He had been at the house eight hours; so I said I would give him five cents an hour, but, as he had worked so faithfully, I would give him fifty instead of forty cents, with which he was very much pleased. I often gave him employment on other days, sometimes only for an errand on his way home from school or before he went to school; and then I would give him five cents, or possibly ten; at other times I had more for him to do.

A number of other children came begging after that; but I always told them about Charlie Archer, and gave them work if they wanted it; but never after that did I give money to any of them, except once or twice to some tiny little ones that were really too small to know how to do any work well.

I was glad to learn that Charlie won the prize, a very nice bicycle; and I am sure that he deserved it, for he had certainly earned it.

I know that he felt a greater pride in it than he would have felt if he had collected the contents of his box by beggary instead of by work.—Junior C. E. World.

The fellow who thinks the world owes him a living is generally a poor collector.

The man who permits success to make a fool of him was always about half a fool.



WASHINGTON'S BIRTHDAY

'Tis splendid to live so grandly
That long after you are gone
The things you did are remembered
And recounted under the sun,
To live so bravely and purely,
That a nation stops on its way
And once a year, with banner and drum,
Keeps its thought of your natal day.

'Tis splendid to have a record
So white and free from stain
That, held to the light, it shows no blot,
Though tested and tried again;
That age to age forever
Repeats its story of love,
And your birthday lives in a nation's heart
All other days above.

And this is Washington's glory,
A steadfast soul and true,
Who stood for his country's honor
When his country's days were few.
And now, when its days are many,
And its flag of stars is flung
To the breeze in defiant challenge,
His name is on every tongue.

Yes, it's splendid to live so bravely,
To be so great and strong,
That your memory is ever a tocsin
To rally the foes of the wrong;
To live so proudly and purely
That your people pause in their way,
And year by year, with banner and drum,
Keep the thought of your natal day.
—Margaret Sangster.

WASHINGTON AND THE FLAG

"Once, ah once, within these walls,
One whom memory oft recalls,
The Father of his country dwelt,
And yonder meadows broad and damp,
The fires of the besieging camp
Encircled with a burning belt.
Up and down these echoing stairs,
Heavy with the weight of cares,
Sounded the majestic tread;
Yes, within this very room
Sat he in those hours of gloom,
Weary both in heart and head."

Longfellow wrote these lines in commemoration of the time when Washington was once an occupant of the house in which Longfellow himself once lived for so many years and in which he died.

Washington left Philadelphia on the twenty-first of June in the year 1775. He was accompanied by General Lee and General Schuyler, and he was on his way to Cambridge, in Massachusetts, to take command of the American army. We are told that General Washington presented a very commanding appearance as he left Philadelphia in an open carriage drawn by a span of snow-white horses.

The Philadelphia Light Horse also acted as an escort to Washington. The cavalcade was everywhere greeted with shouts and cheers, to which the General responded in a very dignified way. He reached Cambridge on the third day of July and took charge of the American army under an elm tree, still standing, and pointed out to visitors to the town as the "Washington Elm." The American army numbered about fifteen thousand at this time.

Washington made his headquarters for a short time on the campus of Harvard College in a house still standing and known as Wadsworth House. From here Washington removed to the house now so famous as the Longfellow House because it was for so many years the home of the gentle poet and it was here that he died. The memory of Washington was very sacred to Longfellow, and he often made reference to the Father of his Country in his poems.

Those were busy and anxious days for Washington. Indeed, they were stirring days for every patriot. The people realized that there was to be a real struggle for American independence, and they were determined that that independence should be theirs. The red ensign of the king was flaunted in their faces and the British troops were daily growing more insolent. Washington said of his own troops that they were a "mixed multitude of people, under very little discipline."

This was very displeasing to a "born soldier" like Washington, and his first duty was to bring order and discipline into a somewhat chaotic war camp. That he succeeded speedily is indicated in a letter written by the Rev. William Emerson, grandfather of Ralph Waldo Emerson, soon after Washington had taken command of the troops. In this letter Emerson said:

"There is great overturning in the camp, as to order and regularity. New lords, new laws. Generals Washington and Lee are upon the lines every day. New orders from his excellency are read to the respective regiments every morning after prayers. The strictest government is taking place, and great distinction is made between officers and soldiers. Every one is made to know his place and keep it, or be tied up and receive thirty or forty lashes, according to his crime. Thousands are at work every day from four o'clock till eleven o'clock in the morning. It is surprising how much work has been done. Who would have thought twelve months past that all Cambridge and Charlestown would be covered with American camps and cut up into forts and intrenchments, and all the lands, fields, orchards laid common—horses and cattle feeding in the choicest mowing land, whole fields of corn eaten down to the ground, and large parks of well-regulated locusts cut down for firewood and other public uses!"

There is evidence to prove that Washington was a severe disciplinarian, but no doubt the condition in which he found the army made it necessary. And there were times when he disciplined himself as severely as he disciplined his troops.

While the army was at Cambridge a committee consisting of Dr. Franklin, Mr. Lynch and a Mr. Harrison had been appointed to consider the question of a suitable American flag appropriate to the changed condition of American affairs. This committee met, with the result that on the second day of January General

Washington unfurled to the breeze the Union Flag, and it was greeted with thirteen guns and thirteen cheers.

This flag was of thirteen stripes, alternate red and white, and was supposed to be emblematic of the union of the thirteen colonies, but the Union Jack was still on it in recognition of the sovereignty of England, for the people were still unprepared to break absolutely away from the mother country, and the retention of the Union Jack was perhaps a plea for a harmonious adjustment of the differences existing between the two countries.

The next day after Washington had flung this flag to the breeze a letter was received from the king in which he expressed such kindly and even tender sentiments for his American subjects, that many were deceived by it and they rejoiced that the Union Jack had been retained on the new flag. Others, with "long heads," were not at all deceived by the king's honeyed words, and they resented the appearance of the Union Jack on the flag, declaring that it was a sign of continued submission to the king.

But this flag, unfurled by Washington on the second of January of the year 1776, continued to float by land and sea as the American emblem for a year and a half. Then came the time when it was utterly incongruous for an American flag to float the crosses of St. George and St. Andrew, and on the fourteenth of June of the year 1777 Congress ordered that the American flag should consist of thirteen alternate stripes of red and white and that there be added to it thirteen stars on a white ground; and some one has told in pleasant rhymes of how Betsy Ross made this flag in Philadelphia—

"A woman sat in the silent room,
Lit by a candle's flickering flame.
Sewing on through the shadowy gloom,
While glorious thoughts with the stitches came.

A glow of crimson, a gleam of white,
As the banner lay across her knee,
The colors catching the candle light,
In their longing to fly to the breezes free.

Blue as the breadth of the boundless sea,
Flecked with the blazing stars of night,
Glad with the light of the sunshine free,
It waved a promise blessed and bright."

—The American Boy

Awake, arise, the hour is late,
Angels are knocking at thy door;
They are in haste and cannot wait,
And once departed, come no more.

Awake, arise, the athlete's arm
Loses its strength by too much rest;
The fallow land, the untilled farm
Produces only weeds at best.

—Longfellow.

Because thou art
The Struggler; and from thy youth
Thy humble and patient life
Hath been a strife
And battle for the Truth;
Nor hast thou paused nor halted,
Nor ever in thy pride
Turned from the poor aside,
But with deed and word and pen
Hast served thy fellow men;
Therefore art thou exalted.

—Longfellow.

The husband of a "prominent woman"
Is generally a good nurse.

The Christian Century

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Monday of the week of publication.

NEWS AND NOTES

A copy of some book of current interest will be given each week for the best item or list of items of news, either relating to the work of the Disciples or the general religious field. The volume awarded this week is "Basic Truths," by Herbert L. Willett, to Mrs. A. H., Kenwood avenue, Indianapolis, Ind. The volume offered for next week is "Early History and Separation of Baptists and Disciples," by Errett Gates.

The calendar of the St. James Street Christian Church, Boston, Mass., contains, under date of February 2, the following notice:

"Robert Pegrum will supply at the Church of Christ, Swampscott, for Bro. Rogers while the latter is absent in the West in the interest of his church. As long as Bro. Pegrum remains in Boston he will teach Christian Doctrine and Church History in the Evangelical Institute, taking the place of Dr. Graves, who has retired from the place because of illness."

Marion Stevenson of Irving Park, Chicago, is giving his Bible lectures this week for the churches of Galena, Ill., under the auspices of the Y. M. C. A. of that city.

E. W. Allen, Ft. Wayne, Ind., completed his fifth year with the West Jefferson Street February 2. During this time there have been 490 additions, \$20,000 raised, \$3,400 of this amount being for missions and benevolence. Prof. Paul of Hiram College is holding a missionary institute this week. His afternoon and evening lectures are thoroughly appreciated.

Sumner T. Martin, 226 Mulberry street, Riverside, Cal., has a fine 30-page tract on "Proportionate and Systematic Giving; or Financing the Kingdom," which he will send to any address prepaid for 5 cents a copy, 50 cents per dozen, \$3 per 100. It is highly recommended by

G. L. Wharton, J. H. Garrison, Mrs. Moses, the C. E. World, etc.

C. M. Arthur goes from Dows, Iowa, to Lomax, Ill.

Mr. Clarence Rainwater, a student of the College of the Bible, Drake University, who belongs to the Volunteer Mission Band, and is fitting himself for work upon the foreign field, carried off first honors in the Oratorical Contest recently. Dean Haggard states that he is a man of fine appearance and with a beautiful Christ-like spirit, and is thoroughly worthy of all the honors which he has received, and which he may receive in a state or interstate contest. This is the type of men that must be sent to the foreign field.

The largest amounts received by different societies for Foreign Missions are as follows:

\$725,570 by the American Board.
779,594 by the Baptist Missionary Union.
392,879 by the Protestant Episcopal Church.
1,417,870 by the Methodist Episcopal Church.
496,416 by the Methodist Episcopal Church, South.
1,033,796 by the Presbyterians of the North.
377,857 by the English Baptists.
707,904 by the London Missionary Society.
2,037,510 by the Church Missionary Society.
634,491 by the Wesleyan Missionary Society.
793,210 by the Society for the Propagation of the Gospel.
596,625 by the United Free Church of Scotland.

We have received, with the compliments of Mr. and Mrs. H. H. Guy, the twentieth annual report of the Churches of Christ in Japan. It is a neatly printed pamphlet of twenty-three pages, published by our missionary forces in the Japanese Empire. It contains reports from the twenty or more missionaries at work there, and names the equal number of native helpers. Pictures are given of the Drake College and of the home of H. H. Guy, the dean. The committee on the field says, in the preface:

"In presenting the twentieth annual report of the Churches of Christ Mission in Japan we feel deeply grateful to God for his past mercies. Notwithstanding the war, mission work in Japan is full of promise. The relations between Japanese and foreigners are remarkably friendly. When missionaries and the Christians talk together there are no Japanese and no Anglo-Saxons, but all are 'one in Christ Jesus.' We look forward joyfully to the return of Miss Bertha Clawson and the opening of the long needed Girls' School. We rejoice at the coming of Mr. and Mrs. Erskine, who go to Akita, of Miss Rose Armbruster of Osaka, and also because Drake College staff is to be strengthened by the coming of Mr. and Mrs. McCoy. We are grateful to the churches and workers at home for their prayers and labor on behalf of the work in Japan. Our kind-hearted Japanese brethren are also grateful for what you have done. Continue to pray that all our workers may be strong, brave, spirit-filled men and women with a zeal for saving men."

P. A. DAVEY,
F. E. HAGIN,
R. L. PRUETT,
Committee.

J. W. Johnson is now at Ottumwa, Ia., having closed his work at Redfield, Ia., January 31. He did a noble work in raising and exceeding all missionary apportionments last year. The pastor for next year is not yet secured. This church wants to co-operate with another church for half time preaching. Mr. Johnson preached for Wm. J. Lockhart Sunday, February 5, and found a people sacrificing nobly for a new building. They love their pastor and are awake and at work. A new building, valued at \$20,000 at least, is almost assured.

The dedication of the church building will transpire at Peru, Ind., on February 19th.

C. A. Freer, pastor Collingwood, Ohio, gives some interesting preludes of 10 minutes, as introductions to his evening sermon. Here are samples:

"The Darkest Blot in Ohio's History for 1904."

"Some Weaknesses in Our Public School System."

"A Boy Who Could Not Tell a Lie."

"Is Corporal Punishment Justifiable?"

"Should Women Be Given the Ballot?"

"Should Governor Herrick Be Renominated?"

The annual meeting of the Warren (O.) Church, where J. E. Lynn ministers, shows a total of \$7,416 raised in all departments, \$2,361 of which was for missions, three Living Link missionaries being supported. The treasury of the Bible school shows a balance in the current expense fund after all bills were paid of \$387.

This church has discarded suppers and entertainments and socials as means for raising the Lord's money.

Bruce S. Kershner, president of Kee Mar College, Hagerstown, Md., has sold out his entire financial interest and gives way to another.

The American Christian Missionary Society received \$200 last week on the annuity plan. A large number of people are studying the annuity plan with a view to investing their money in this way. Remember that our Home Board sends an annuity booklet giving all details of the plan, free of cost, to any one who will write for it to the secretary, Benj. L. Smith, Y. M. C. A. Building, Cincinnati, Ohio.

The brethren at Parson, Kansas, are building handsome church property, estimated to cost \$22,500.

The First Church, Brooklyn, N. Y. Gleanings from Annual Meeting.—The following amounts were raised by the various auxiliaries: Y. P. S. C. E., \$150.77; C. W. B. M., \$202; S. S., \$467.60; Ladies' Aid, \$528.33; Mortgage Fund, \$400.03; B. of A. and P., \$161; Junior C. E., \$38.16; Home Department S. S., \$57.89. By adding this to the amount raised by the church direct we have a total of \$6,153.76 for the year. Of this total we may deduct \$200 as having been counted twice in changing from some auxiliary to the regular church fund.

All reports were encouraging. Our growth for the year was 10 per cent gross and 7 per cent net. Though the night was exceedingly stormy, the meeting was well attended and the spirit was harmonious and beautiful.

An old man ought to be a religious man, and a religious man ought to be young.

All books mentioned in The Christian Century may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

EVANGELISTIC NOTES

Our brethren and sisters in all the states and territories are requested to report the Gospel undertakings and triumphs as promptly as possible to this department of the Christian Century. There is no more valuable news that can possibly be reported. Please state definitely and legibly whether such accessions were by "confession and baptism"—"letter" or "otherwise."

The First Christian Church, Vincennes, Ind., was crowded to its utmost capacity with an enthusiastic audience Friday evening to hear Dr. Young of Chicago deliver the last of his series of revival sermons. The meeting was one of the best of the series and much good undoubtedly resulted. Dr. Young preached upon the subject of "The Value and Loss of the Human Soul." At the conclusion of the meeting there were seven accessions, making a total of seventy-eight since the meetings began three weeks ago. Dr. Young left last Saturday morning at 8:40 o'clock for Springfield, Mo., where on Sunday he commenced another series of revival meetings. Rev. Oeschger closed the revival on Sunday, preaching both morning and evening.

In a fine meeting at Atlanta, Ill., twenty-one were added up to date; six confessions last night—twenty confessions in all. Continue over next Sunday at least. Many more are confidently expected. S. S. Loppin, pastor; J. W. Kilborn, evangelist.

Our meeting of three weeks at Lake City, Ia., closed February 6, with fifty-one added—six by statement and letter and forty-five by confession and baptism. C. L. Organ, pastor, did the preaching. J. P. Garmon of Des Moines, Ia., did the singing. Bro. Organ has been pastor at Lake City one year, with 102 added to the saved.

W. D. Cunningham, Tokio, Japan, baptized three men on New Year's Day—a soldier, a school teacher and an Imperial University man. Twenty-six baptisms in last three months.

Bro. W. F. McCormick and Sister Verona McKinlay were at Jefferscn, Ia., twenty-five days in a meeting; three confessions, one by letter, two baptized who had previously confessed. Bro. McCormick is an able and interesting preacher of the Word. Sister McKinlay delighted all with her work as singer. The pastor is E. W. Bowers.

Evangelist Ira H. Durfee of Painesville, Ohio, was in a meeting through January at Niagara Falls, N. Y. Result, thirty-one added to church—twenty-four by baptism, one from Baptists, six by letters from our own. Bro. Durfee pleased us with his strong gospel sermons and charts. He is a good personal worker. J. A. Wharton is the pastor.

Two added at regular services by baptism at Whiting, Ia., January 29. D. S. Thompson is the pastor.

We began a meeting at the North River Church, Earlham, Ia., and we are starting out right. Four accessions on the start. Everything looks like a good meeting. Will continue. The pastor is J. H. Swift.

Ninety-three accessions in our meeting at Lyons, Kansas, February 3. Good audiences. Intense interest. We con-

tinue. Hamilton & Wilkinson, evangelists.

During January there were added to the Central Church, Dayton, O., not previously reported twelve by confession; nine by letter and statement. In all, thirty-three in January at regular services. The pastor is I. J. Cahill.

At Tokio, Japan, January 19, W. D. Cunningham baptized a young nobleman. Now that one has come, others will follow.

Bro. Bruce Brown, who recently went from the North Side, Chicago, where he had done a good work, is in a really great meeting at Mansfield, O. He is preaching and Prof. T. E. Fitz of New York City is leading the music. He is the best helper Bro. Brown ever had. One hundred and five additions—about ninety confessions. The great building is filled and overflowing. The meeting is big enough to be the main topic of conversation throughout the entire city.

Four additions at Mackinaw, Ill. Meeting began Lord's day, February 12. The pastor is H. H. Peters.

L. C. Howe, Newcastle, Ind., is still in the great meeting at New Lancaster, Ind. The results up to January 10 were 223 additions, nearly all by baptism. More men converted than women. Several whole families have come. Outlook good for 300 conversions. The meeting has impressed a radius of many miles. Bro. Howe is beginning work also at Elwood, Ind., where he has had several conversions to date.

O. L. Adams, minister, Overton, Neb., has taken the confessions of four so far this year, one of whom had been an Episcopalian, but who desired to obey more fully her Lord. One also added from the Baptists this year. Eleven have been added since March 1st, 1904. He will stay with the church another year. B. H. Coonradt and wife of Edgar, Neb., will assist him in a meeting beginning February 6th. He will supply his helper's pulpit while he is there. Prospects are fine for future. All departments flourishing.

R. H. Sawyer, pastor at Missoula, Mont., is in a meeting with his home church. The meeting is two weeks old and there have been twelve additions. A recent sermon on "The Conflict Between Science and Religion" has attracted much favorable comment from the leading daily papers of the state.

Percy Leach is in a fine meeting at Burlington, Ia. Eighteen additions first week in spite of severe weather. The pastor, Arthur Long, has things in fine shape for a good meeting. Nearly all the additions so far have been men. This is a remarkable church in that respect.

The meeting at Miles Avenue, Cleveland, O., of three weeks and two days closed with 120 additions. Over 85 per cent were adults. The work is growing in every way. T. Alfred Fleming is pastor. H. E. Parker is leader of song.

At Augusta, Ill., N. E. Cory, pastor, a short meeting has been held, with four confessions.

The church in Boston, Mass., for which A. L. Ward preaches, has had 26 additions in the last 8 months. There were 3 confessions in January. The annual meeting indicated growth in all departments.

Bro. J. A. Barnett began his meeting at Pekin, Ill., February 6. Charles E. McVay, singing evangelist, is conducting the music. The church is expecting a good meeting and Bro. Barnett has made great

preparations for it. The church is centrally located and is bound to have great influence in the near future.

F. W. Cummings has had 18 additions at Anthony, Kans., and 8 baptisms at Sedan, Kans.

J. P. Davis, Crawfordsville, Ind., held a meeting in Belle Plain, Ill., resulting in 5 confessions.

The meeting at Warren, O., though greatly interfered with by grippe getting hold of both pastor and singer, was continued for two weeks with outside help and resulted in 34 accessions. Ten have been added since and there is a deep spiritual interest in all departments of the church.

Albert Schwartz, Knoxville, Ill., is in a meeting with Bro. E. B. Richey at Blandinsville, Ill. Twenty-six added. Meeting was expected to close about the 10th inst.

S. M. Perkins, pastor, Villisca, Ia., reports what he calls the banner meeting of the congregation in that place. The total number of accessions would be small for some places, but not for Villisca. Thirty-six were added to the church and enough more promised for Sunday to give them 40 added as a direct result of the meeting. He has been pastor there five years and this was his third meeting for the congregation. Most of the additions were men; on one evening seven men confessed Christ. The attendance

READS THE BOOK.

"The Road to Wellville" Pointed the Way.

Down at Hot Springs, Ark., the visitors have all sorts of complaints, but it is a subject of remark that the great majority of them have some trouble with stomach and bowels. This may be partly attributed to the heavy medicines.

Naturally, under the conditions, the question of food is very prominent.

A young man states that he had suffered for nine years from stomach and bowel trouble, had two operations which did not cure, and was at last threatened with appendicitis.

He went to Hot Springs for rheumatism and his stomach trouble got worse. One day at breakfast the waiter, knowing his condition, suggested he try Grape-Nuts and cream, which he did, and found the food agreed with him perfectly.

After the second day he began to sleep peacefully at night, different than he had for years. The perfect digestion of the food quieted his nervous system and made sleep possible.

He says: "The next morning I was astonished to find my condition of constipation had disappeared. I could not believe it true after suffering for so many years; then I took more interest in the food, read the little book, 'The Road to Wellville,' and started following the simple directions.

"I have met with such results that in the last five weeks I have gained eight pounds in spite of hot baths which take away the flesh from anyone.

"A friend of mine has been entirely cured of a bad case of indigestion and stomach trouble by using Grape-Nuts Food and cream alone for breakfast.

"There is one thing in particular—I have noticed a great change in my mental condition. Formerly I could hardly remember anything, and now the mind seems unusually acute and retentive. I can memorize practically anything I desire." Name given by Postum Co., Battle Creek, Mich.

The Difference in Cost

between a good and a poor baking powder would not amount for a family's supply to one dollar a year. The poor powder would cause doctors' bills many times this.

Dr. PRICE'S cream Baking Powder

is the most economical in the end, because it goes further in leavening and insures perfect, wholesome food.

When ordering of the grocer always call for Dr. Price's Cream Baking Powder by name for good health and good food. It makes the finest cake, puddings, flapjacks, biscuits and bread.

PRICE BAKING POWDER CO.,
CHICAGO.

NOTE.—There are many imitation baking powders which are sold from five cents to twenty-five cents a pound. They should be carefully avoided as they are made from alum and are unhealthful.

was large throughout the entire meeting, notwithstanding two other meetings were in progress at the same time. Miss Lucille May Park of Coffeyville, Kans., led the music and captivated the people with her part of the work. She is thoroughly consecrated to the Lord and is a help in other lines aside from mere singing.

J. L. Thompson is in an evangelistic effort at Kempton, Ind., with Mrs. Frank Haines of Noblesville, Ind., as singer. Five candidates for baptism this evening, February 6.

O. F. Jordan will hold a meeting in February at Footville, Wis. G. F. Chandler of the University of Chicago is pastor there.

Arrangements are being concluded by which C. C. Carpenter of Thomson will hold a missionary meeting at Winslow, beginning the middle of February. He will be assisted by Edward McKinney, singer. Bro. Carpenter has just been recalled for a sixth year at Thomson with a substantial increase of salary.

W. A. Green of Rock Falls supplied at Savanna Lord's day recently. One accession is reported. The church there

hopes to secure the right man soon for a regular pastor. A. C. Roach also supplied there one Lord's day in January.

The Rockford church will hold evangelistic services commencing the 16th of April. They count themselves fortunate in having secured the services of Dr. C. A. Young, editor of the Christian Century.

Brother B. E. Youtz of Des Moines closed a good meeting at Kalona, Iowa, last week. The meeting continued about five weeks, and resulted in eleven added to the church, two from the Baptists, one by letter and eight by baptism. While the ingathering was not large, yet all things considered, the Kalona church feels that the meeting was very satisfactory in its results. The song service during the latter part of the meeting was in charge of Sister Hamilton of Des Moines. Bro. Youtz is an evangelist of many excellent qualities. He is a safe preacher. His teaching is scriptural. He is conciliatory toward those who differ from us, but does not "slop over" in his desire to please. He is loyal to the old gospel. He attends to his own business.

He does not attempt to reconstruct the whole machinery of the church, pastor and all, as do many of the wise men among us who go about holding meetings and stirring up trouble. Another good thing about his work was that he remained until the church was ready to close the meeting, deferring another meeting by telegram, in order to continue longer than the schedule time. We have too many evangelists who close their meeting when only half through and often against the wish of the church. Brother Youtz is now in a meeting at Spencer, Iowa, a former field of the writer.

Bro. A. P. Cobb recently closed a meeting at Keota, Iowa, in which thirteen were added to the congregation at that place. Bro. Cobb's scholarly and kindly presentation of the gospel was much admired by all classes. Mrs. VanKirk conducted the song service. Bro. C. E. Wells is the very zealous pastor of the Keota church.

One added at Central Christian Church, Marion, O., on January 29, and two February 5. The work goes on well under O. D. Maple.

Niagara Falls, New York, where J. A. Wharton ministers, has just closed a meeting with thirty-one additions. Ira H. Durfee of Painesville, O., was the evangelist.

L. D. Vosburg of Brewerton, New York, has just closed a meeting with nine additions by confession and baptism.

Brooks Brothers, evangelists, are to begin a meeting at the River Street Church, Troy, New York, February 18. G. B. Townsend is pastor.

The meeting at the Tabernacle Christian Church, Columbus, Ind., now in its fourth week, has proven very satisfactory. Eighty-eight have been added to the church and the entire membership has been strengthened in the cause of Christ. W. H. Book of Martinsville, Va., is our evangelist. He has proven to be the man for the place. He is very strong as a preacher and an excellent Bible scholar. Each afternoon at four he gives a Bible study. These meetings are well attended and the interest could not be better. From the audiences we are having one would think the weather was fine. The pastor is Charles E. Coffey.

The meeting at Mt. Pulaski, Ill., which began the 9th inst., and in which the pastor, David A. Lindsey, is doing the preaching and Guy Williamson and wife singers, is already creating quite an interest.

Miles Avenue Church, Cleveland, O., Feb. 5th:—The meeting with home forces and H. E. Parker, singing evangelist, closed last Tuesday with 120 additions, four more to-day. Over three-fourths of these were adults. They have had 290 additions since Bro. T. A. Fleming took the work a year and three months ago. The building is now taxed to its utmost capacity. A handsome present in gold was tendered the pastor at the reception on Thursday evening.

At Lake Fork, Ill., Feb. 9, the meeting is three weeks old, with fifty-four additions. Four confessions last night, and one by statement. Reaching all classes and ages. The preaching is being done by J. D. Williams, the minister.

The meeting at Spokane, Wash., Central Church, B. E. Utz, minister, closed on the 5th inst., with eighty-two additions. B. B. Burton led the forces to their victory. They are planning to continue this into the next campaign.

At Atlanta, Ill., where L. S. Lappin is the minister, Kilborn, of Keokuk, completed the meeting of twenty-four days on the 7th inst. with fifty-eight additions, forty-seven baptisms. March offering next.

At Hastings, Neb., where H. S. Gilliam ministers, the church will enter upon a series of evangelistic meetings next Lord's Day, the 12th, with B. B. Burton, preacher, and Lucile May Park singer. If the weather does not interfere we shall have a great meeting. Two young men came forward last Lord's Day, one to take membership, the other to confess his Lord. During the past year thirty-four have been added here.

A great meeting has been held at Mansfield, Ohio, which has just closed with 105 accessions.

Bro. Bruce Brown, who only a short time ago went from the North Side church of this city, has done excellent work in preparing his people for this meeting and then prosecuting it to such a successful termination. The whole story cannot be told until possibly another 105 souls shall yet enter the fold to fully round out the fruitage of the preparation bestowed upon the field. We all rejoice with Brother Brown.

C. O. Burton has just closed a two weeks' meeting with the church at Avery, Ind. Although a country congregation and the weather was extremely cold during the meeting, the interest and attention was excellent. Twelve confessed Christ and were baptized and the congregation greatly encouraged.

The First Church of Christ, Wilkes Barre, Pa., assisted by the "Martin Family," closed a five weeks' meeting last week with thirty-two added, eighteen by statement, fourteen by primary obedience. The weather was terrible most of the time, and the Y. M. C. A. hall, in which meetings were held, being remodeled. Its a hard field to start with. Richard S., the father of the family, did the preaching. He is a smooth, pleasing talker. The family directed the song services, and gave nightly vocal or instrumental specials that were enjoyable. As a family they are attractive and in line of entertainments excellent. E. E. Cowperthwaite, pastor.

C. H. DeVoe and H. K. Shields, evangelists, Rochester, Ind., began a meeting at Saunemin, Ill., Sunday, Feb. 5th, with good audience and splendid interest. Bro. R. Irvin is the pastor, and they find him a fine yoke fellow. Two confessions to date and prospects for a good meeting.

There were two confessions at Douglas Park Christian Church, Feb. 5. Claire L. Waite, pastor.

J. J. Taylor, Connersville, Ind., has just closed a three weeks' meeting for the Ashland Church of Christ, Chicago, which resulted in fifteen confessions and baptisms. This was one of the campaign meetings in that great city and, in some respects, one of the most pleasant meetings, as well as the most profitable, the writer has ever engaged in. Bro. J. F. Findley, that prince of good men, is the much loved pastor of this growing congregation, and it was through his earnest efforts and zeal that the meeting was the success it was. I have never labored with one more consecrated than is he. My wife conducted the music. Next meeting, Washington, D. C.

Atwood and Gardner's meetings at Udell, Ia., closed with thirty-one additions in a twenty-day meeting. A Christian Endeavor of twenty-eight members was organized. They commenced there

A ROUND TRIP TO SAN FRANCISCO FREE

A Splendid Opportunity to Visit the Pacific Coast This Summer.

The American Christian Missionary Convention is to be held during the summer of 1905 at San Francisco. Thousands of Disciples will attend this annual gathering, which is becoming each year to mean more and more to the church. Those who attended the great gathering this year at St. Louis will know something of the inspiration of these great conventions. You should begin to plan now to attend this year. If you will undertake to do a little work for this paper, we can promise you

A Free Round Trip to San Francisco and return on the Christian Century "Special."

You should write us at once for particulars. The trip to San Francisco alone is worth some effort. Then there's the great convention, with its mighty force and power. The songs of Zion—the reports from every field—the words of uplift from the leaders of the faith—an event that will live in your lives as long as life shall last.

One of the most enjoyable features of the convention this year will be the delightful trip across prairie and mountains to the Golden Gate. The pleasure of the trip will be greatly enhanced by going on "The Christian Century Special," with a great congenial company.

We shall have more particulars to tell you later about "The Christian Century Special." It will be conducted by the most scenic route and will be made up of parties from the eastern cities, and will stop at all principal points on the way west. You should make arrangements at once to go on this train. It will give you the advantage of the lowest rates, the best service, and the most picturesque route. The trip and convention will both mean so much more for you if you arrange to go by this Special train. Of course we prefer that you do a little work for the paper and make the trip free, but if you prefer to pay you can arrange to be one of the party by writing for information.

This will be the first time that the National Convention has ever been held West of the Rocky Mountains. It will be a history making convention in more ways than one. A little effort on your part will not only take you across the continent in the glorious days of the full harvest, but will afford you, perhaps, as great a pleasure as any trip you could possibly make.

The Convention will be held August 17-24.

Will you not write us to-day for particulars as to how you can take this grand trip at our expense?

The Christian Century Company
358 Dearborn Street, CHICAGO

THINK IT OVER.

Something You Can See in Any Restaurant or Cafe.

A physician puts the query: Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers nor gingerly picking their way through a menu card of new-fangled health foods; on the contrary, they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee, and many other good things are rank poisons, but these cadaverous, sickly-looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantities any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty, because they supply just what every weak stomach lacks, pepsin, hydro-chloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels, and in fact are not strictly a medicine, as they act almost entirely upon the food eaten, digesting it thoroughly, and thus gives a much-needed rest and giving an appetite for the next meal.

Of people who travel, nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time and also having found out by experience that they are a safeguard against indigestion in any form, and eating, as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages, and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

February 3. Meeting three days old and two confessions. They continue through this month. Very severe weather for Kansas, but they had a fine hearing. Those desiring the services of Messrs. Atwood and Gardner for meetings, address them at Topeka, Kas.

The initial preaching service of a new church at Joliet, Ill., was held Sunday morning, February 12, by Claire L. Waite, pastor of the Douglas Park Church, Chicago, and A. Larrabee, secretary of the Chicago Christian Missionary Society. The new organization is an outgrowth of cottage meetings held for some months

and is to be known as The Central Christian Church of Joliet, and will form the second congregation of Disciples in that city. Those who are identified with this work in its beginning number between twenty-five and thirty.

At Logan Square the church social given last week by the Young Ladies' Auxiliary was a very pleasant affair. The entertainment consisted of an impromptu but interesting program, after which refreshments were served.

Dr. C. A. Young, president of the Christian Century Company, is assisting the pastor, D. W. Moore, of the South Street Church, Springfield, Mo., in a meeting. Dr. H. L. Willett has just closed a series of lectures at this church, and Bro. Young has gone there from a meeting at Vincennes, Ind., where there were seventy-eight additions to the church.

The following telegram comes to hand as we prepare to go to press:

Terre Haute, Ind., Feb. 12, 1905.
Christian Century, 358 Dearborn St., Chicago:

Two hundred and sixty-two to date; greater crowds, greater interest and more conversions than in union meetings with eight evangelists. Close Wednesday. Winchester, Ill., next.

WILSON AND LINTT,
Evangelists.

La Junta, Colo., Feb. 5, 1905.

The First Church of Christ has just closed a three weeks' revival meeting, with 32 additions, 17 by baptism, 6 by letter and 9 by statement.

This is the most successful meeting ever held by the disciples at this place.

The meetings were conducted by Rev. John T. Stivers, assisted by home forces only.

Bro. Stivers began to labor with us Oct. 1, 1904, coming from Knoxville, Ill.

The resident membership at that time was 65, and by his earnest, untiring efforts as pastor 48 have been added to the church.

The year 1905 promises to be a great one for us.

J. W. FRANCIS,
Clerk.

The Fall Cities are on the verge of a great revival campaign. Several denominations are cooperating in the movement which will soon be in full swing in the three cities and Louisville, New Albany and Jeffersonville will all be besieged at once. Dr. Telford and his singer will begin the union meetings in New Albany Feb. 12. The several of the local pastors will begin preparatory services in three different sections of the city tomorrow night when the preachers engaged in the movement will exchange pulpits, none of the congregations knowing whom it will hear until the man appears on the scene in the evening service. These meetings will continue through the week, then all will combine in the union effort for three weeks. The Park church is in this movement. We do not think it wise to hold aloof and find we can do more to make ourselves understood, to promote the cause of union and to strengthen the position of our people in the community by entering heartily into such interdenominational work than by isolating ourselves. It is a fine sight to see Presbyterians, Methodists, Baptists, Christians and others working shoulder to shoulder against the powers of darkness. He will violate no principle and hide no truth by entering such a movement. On the contrary it

gives us an opportunity under favorable circumstances and in the atmosphere of good fellowship and brotherly love to emphasize the very points which need to be understood by our religious neighbors. Would it not be more consistent, display more brotherly love and a true Christian spirit if our churches would always take advantage of every opportunity to mix with the denominational workers and prove to them that we desire peace, love, union, and the salvation of souls rather than prejudice, rivalry, strife, competition? Let us work with them whenever and wherever we can do so, without giving up the essentials of the faith. Do we not often hold back because of things which after all are nonessential?

Soon after the union meetings Brother S. M. Martin will begin a series of special meetings with the Park church, and we hope to gather a rich harvest for the Master. Brother Martin is just beginning a meeting with the Central church, which will make it impossible for them to join in the union meeting.

WM. A. WARD,
New Albany, Ind. Park Church.

Like flakes of snow that fall unperceived, unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—Jeremy Taylor.

A tour of Western and Southern Europe is being arranged to sail from New York July 1st by the Red Star Line steamer Zealand. The party will travel in Belgium, Holland, Germany, Switzerland, Italy, France, and England, being absent through the months of July and August. The cost, including all expenses, will be about \$300. Brother Charles Foster, pastor of The Church of Christ at West Pawlet, Vermont, would like to hear from ten or more Disciples who would like to join the party. With the exception of the conductor, Brother Foster desires to make this a Disciples' party.



Mr. Merchant:
Have you ever thought of the importance of handling an

"A No. 1" Flour in Carlots
having exclusive sale in your vicinity?
It's the only way to build up a big flour trade. We can give you the

HIGHEST QUALITY and LOWEST PRICES.
Drop us a postal—we'll be pleased to quote you.

THE MCGUIRE MILLING CO.
HIAWATHA, KANS.

We Offer \$1,000

For a Disease Germ That Liquozone Can't Kill.

On every bottle of Liquozone we offer \$1,000 for a disease germ that it cannot kill. We do this to assure you that Liquozone does kill germs.

And it is the only way known to kill germs in the body without killing the tissues, too. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is almost helpless in any germ disease. It is this fact which gives Liquozone its worth to humanity; a worth so great that, after testing the product for two years, through physicians and hospitals, we paid \$100,000 for the American rights. And we have spent over one million dollars, in one year, to buy the first bottle and give it free to each sick one who would try it.

Acts Like Oxygen.

Liquozone is not made by compounding drugs, nor is there alcohol in it. Its virtues are derived solely from gas—largely oxygen gas—by a process requiring immense apparatus and 14 days' time. This process has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a liquid that does what oxygen does. It is a nerve food and blood food—the most helpful thing in the world to you. Its effects are exhilarating, vitalizing, purifying. Yet it is an absolutely certain germicide. The reason is that germs are vegetables; and Liquozone

—like an excess of oxygen—is deadly to vegetal matter.

Liquozone goes into the stomach, into the bowels and into the blood, to go wherever the blood goes. No germ can escape it and none can resist it. The results are inevitable, for a germ disease must end when the germs are killed. Then Liquozone, acting as a wonderful tonic, quickly restores a condition of perfect health. Diseases which have resisted medicine for years yield at once to Liquozone, and it cures diseases which medicine never cures. Half the people you meet—wherever you are—can tell you of cures that were made by it.

Germ Diseases

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

Asthma
Abscess—Anaemia
Bronchitis
Blood Poison
Bright's Disease
Bowel Troubles
Coughs—Colds
Consumption
Colic—Croup
Constipation
Catarrh—Cancer
Dysentery—Diarrhea
Dandruff—Dropsy
Dyspepsia
Eczema—Erysipelas

Hay Fever—Influenza
Kidney Diseases
La Grippe
Leucorrhoea
Liver Troubles
Malaria—Neuralgia
Many Heart Troubles
Piles—Pneumonia
Pleurisy—Quinsy
Rheumatism
Scrofula—Syphilis
Skin Diseases
Stomach Troubles
Throat Troubles
Tuberculosis

Fevers—Gall Stones Tumors—Ulcers
Gout—Gout Varicocele
Gonorrhea—Gleet Women's Diseases
All diseases that begin with fever—all inflammation—all catarrh—all contagious diseases—all the results of impure or poisoned blood.
In nervous debility Liquozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free

If you need Liquozone, and have never tried it, please send us this coupon. We will then mail you an order on a local druggist for a full-size bottle, and we will pay the druggist ourselves for it. This is our free gift, made to convince you; to show you what Liquozone is, and what it can do. In justice to yourself, please, accept it to-day, for it places you under no obligation whatever.

Liquozone costs 50c and \$1.

CUT OUT THIS COUPON

for this offer may not appear again. Fill out the blanks and mail it to The Liquozone Co., 458-464 Wabash Ave., Chicago.

My disease is.....

I have never tried Liquozone, but if you will supply me a 50c. bottle free I will take it.

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M.209. Give full address—write plainly.

Any physician or hospital not yet using Liquozone will be gladly supplied for a test.

C. W. B. M. COLUMN

Mrs. T. D. Butler

Miss Laura V. Thompson sends us the following items of interest to the sisterhood of Illinois:

Illinois leads all the states in the number of auxiliaries observing C. W. B. M. Day. Up to February 1st seventy-seven auxiliaries had reported to state secretary the observance of the day.

During the first week in February Miss Thompson and Miss Ridgely held institutes with the auxiliaries at Pekin and Stanford. Both were well attended and enthusiastic.

The Illinois Quarterly is being received with great favor. The subscription list is rapidly growing. All subscriptions should be sent to the editor, Miss Annie E. Davidson, Eureka, Ill. The subscription price is ten cents per year.

Miss Thompson begins institute work with the Chicago auxiliaries the 15th inst. The first to be held with the First Church on Grand boulevard. At this writing we have not the list of all the dates.

Jackson Boulevard has February 21st. Austin will have the 28th.

In the February issue of Missionary Tidings Mrs. F. P. Arthur, Grand Rapids, Michigan, writes of the securing of the six hundred dollars necessary to make Dr. Jenny Crozier the Living Link of the church. "I never saw money raised more cheerfully. There has been no talk of sales or suppers; people have just given as the Lord has prospered them."

The programs for the next convention of the Chicago Missionary Union are ready for distribution. The leading features are an address by Dr. Ada McNell, who is home on furlough from India; Miss Thompson, state secretary and

organizer on institute work, and an address by Mrs. J. H. O. Smith.

The convention meets at the Englewood Christian Church, Stewart avenue, near Sixty-sixth street, March 2d.

Keep that date open. You will be sorry, exceedingly sorry, if you are not there.

C. W. B. M. Day was more generally observed in Sonoma County, California, than ever before. Mrs. N. E. Galloway of Healdsburg is the wide-awake, energetic manager. She wrote letters to every minister in her district, enclosing Tidings program and the necessary literature on the work.

Mrs. Galloway has organized a Missionary Circle that numbers forty members.

California North supports N. Madsen of Pendra Road, India, as its special C. W. B. M. work.

Two members were added to the Austin auxiliary at its meeting Tuesday, February 7th.

In the C. W. B. M. Illinois Quarterly is a very interesting letter from Miss Bertha Westrup, who is one of the workers supported by our special C. W. B. M. offering. Every woman in Illinois that is interested in our home work ought to be a reader of the Quarterly.

Remember the convention at Englewood, Thursday, March 2d.

Institutes exemplifying the work of the Christian Woman's Board of Missions will be held by Miss Laura V. Thompson, state organizer, in all the auxiliaries of Chicago and vicinity as follows:

First Church, Wednesday, Feb. 15th; Hyde Park, Thursday, Feb. 16th; Englewood and Ashland Avenue, Friday, Feb. 17th; Garfield Boulevard, Saturday, Feb.

18th; Central, Monday, Feb. 20th; Jackson Boulevard, Tuesday, Feb. 21st; Irving Park and North Side, Wednesday, Feb. 22d; Metropolitan and Douglas Park, Thursday and Friday, Feb. 23d and 24th (joint meetings); South Side (colored), Saturday, Feb. 25th; Waukegan, Monday, Feb. 27th; Austin, Tuesday, Feb. 28th; Evanston, Wednesday, March 1st.

The institutes will culminate on Thursday, March 2d, when the regularly quarterly union meeting will be held at the Englewood church, beginning at 10 o'clock in the morning, which all the pastors of the city are especially invited to attend. MRS. E. M. BOWMAN, Pres.

Institute Program.

10:00 a. m.—Devotions, led by Appointment of committees.

10:30 a. m.—A study of our constitutions, auxiliary, state and national. 12:00.—Luncheon.

1:30 p. m.—Devotions led by.....

1:45.—The aims and equipments of the auxiliary where institute is being held.

2:00.—Importance of our children's work and how the best results can be obtained.

2:30.—A study of the manual.

3:00.—A map drill.

How Some of Our Readers Can Make Money.

Having read of the success of some of our readers selling Dish-Washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-Washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., St. Louis, Mo. I used it to take orders and sold 12 Dish-Washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

You'll Know

when you get the grip, but you won't know how it happened—no one does.

You won't care. You will be too miserable. But you will be intensely interested in how to get rid of it.

How to stop those cold chills from chasing up and down the spine, the incessant pains in the limbs and back, nausea, coughing fits, sneezing, discharge from the eyes and nose, muscular pains, and that brain-racking headache.

The best treatment known for this dreadful affliction is

Dr. Miles Nervine

Dr. Miles' Nervine cures by building up the nervous system, and destroying the germs which poison the blood. If taken when first symptoms appear is almost a sure preventative.

"I suffered several weeks with Grip, and nothing I took seemed to benefit me. I suffered almost death, until I tried Dr. Miles' Restorative Nervine. From the first day I felt better. It relieved my misery and pain, and gave me an appetite, and in a few days I had fully recovered."—MRS. GEO. B. HALL, 149 Lee St., Jackson, Tenn. The first bottle will benefit, if not, the druggist will return your money.

CORRESPONDENCE

NEBRASKA SECRETARY'S LETTER.

Lexington church, under the leadership of D. B. Titus, is preparing to build a new house, using the old one for a lecture room. They need just such an improvement up there.

The meeting at Virginia held by Edw. Clutter, lasted thirty-eight days and resulted in two baptisms, one by letter and one otherwise. Four in all. T. G. Hamm supplies there.

J. W. Sapp is in another meeting at Brownville. Ten added in eight days—seven by confession and baptism, three reclaimed. The meeting continues.

The Indianola meeting, held by the pastor, J. E. Wilson, resulted in seven baptisms—two by letter, one by statement and one from Congregationalists. Bro. Wilson began a meeting in Colorado, at Wray, on the 6th.

Severe cold and stormy weather has broken in upon the meetings that were in progress. Our state evangelist reports very difficult work in keeping an audience at Kearney. Not less than seventy were in attendance the worst nights. Will close there about the 16th and begin at Eddyville on the 19th.

The church at Minden expects to install new seats in their house this week. They need a preacher.

Falls City Church has extended a call to J. C. Cronenberger of Augusta, Ga., to be their preacher.

The union meeting at Harvard being led by Melvin Putman was in full operation at last report. The total number of conversions were not reported, but the Christian Church had received a number of most excellent people as a result.

Scarlet fever has closed up churches in Ord for a couple of weeks at least.

Two added by letter at the First

Church in Lincoln on the 5th. Brother and Sister Sherman of Tecumseh.

J. A. Beattie supplied at Dorchester on the 5th.

The last report from Kingston meeting showed continued accessions. Total additions will be reported at the close of the meeting. Audiences were holding good in spite of the severe weather.

De Forest Austin will take Mrs. Austin with him to Dewese to lead the singing in a meeting beginning on the 12th. He has recovered from his illness.

Mrs. Walter S. Hayden, Jr., would like to get work of some kind either as pastor or assistant pastor for some church, or in clerical work, while Bro. Hayden is being treated in the state hospital at Lincoln. She is at present with the national C. W. B. M. Board at Indianapolis, Ind. Bro. Hayden has been sick since last autumn.

The fact that a Nebraskan advertised in the Christian Evangelist recently for a place to preach, leads to the publication of the following list of churches that ought to have preachers all or part time as found on the books of the Pulpit Supply Committee.

Gross, and Pleasant View, in Boyd County; Wakefield, Takamah, Blair, Kennard, Waterloo, Brock, Falls City, Salem, Johnson, Wymore, Blue Springs, Belvidere, Schuyler*, Elk Creek*, Sterling, Greenwood*, Minden, Elwood, Stamford, Arapahoe*, Hendley*, Bloomington, Cozad, Kearney, Platte Valley, Eddyville, Ord, Burwell, North Platte, Chadron, et al. In this list those marked with * may have preaching that has not been reported. It is always possible that a change has occurred in some of the others. Some of these want men all the time, some only half time, and others are quite weak. Besides these places we have several unused buildings—one at least, that should be utilized. A number of places there are where we have had a small band, and some of them are still there, hoping for the coming of the gospel preacher. There are yet other places where we have never had an organization, but where we should have, on account of brethren living in the vicinity. Our state mission work is kept so busy trying to revive the dead and dying that it has little resources left for new work and its proper support.

W. A. BALDWIN.

Special Trip to California and the General Convention Next August.

H. A. Denton will take a party of about sixty to California and the general convention of the Christian Church next August. The party will be made up of congenial Christian people, most, if not all, Christian Endeavorers. You and your friends are requested to look into the matter further. The party will go by the way of Los Angeles to San Francisco in a Pullman. Religious services will be held daily. One or two stops will be made on the way out. The tickets will bring you back by Portland and the Northwest. We will get as long a limit as possible on the ticket, and from San Francisco home by the north you will go as you please, thus giving liberty to all parties to see the country as each pleases. The party will probably come together in Kansas City. The plan is to start the first week in August, thus having time to see things as we go, and also time to see over San Francisco and get settled before the convention. Everything about this trip will be just as promised, and your money for the tick-

68-Page Book and Trial Free

Cures All Uric Acid Diseases—Kidneys, Bladder, Rheumatism

Free Treatment Proves the Cure; Free Illustrated Book Tells all About it—Send For Them Both To-day.

To Readers of the Christian Century: If you or anyone you know of is suffering from a disease of the kidneys, the bladder or any form of rheumatism, you are urgently invited to send name and address to get a free trial treatment of a wonderful non-alcoholic discovery by the celebrated French-

Kidney Disease Bladder Trouble Rheumatism



Are you in the grip of a Uric Acid Disease? This will cure you; prove it free.

American specialist, Dr. Edwin Turnock, by which you can cure yourself of any Uric Acid disease in a short time in your own home and save the necessity of an operation and the expense of doctors and druggists. Send for it if you have Bright's disease, diabetes, dropsy, gravel, weak back, stone in the bladder, enlarged prostate, frequent desire to urinate, pains in the back, legs, sides and over the kidneys, swelling of the feet and ankles, retention of urine, wetting the bed, or such rheumatic affections as chronic, muscular or inflammatory rheumatism, sciatica, rheumatic neuralgia, lumbago, gout, etc. It will promptly remove every trace of uric acid poison and its complications, stop all aches, pains and swellings, strengthen the kidneys and the bladder so that they will become normal again, and so revitalize and build up the entire constitution as to make you feel as healthy and strong as in your prime.

It did this for legions of others, among them such well-known persons as Mrs. Martha Coker, Tyler, Tex.; G. G. Rector, Marshall, N. C.; Mrs. Mack Deveau, Noank, Conn.; Archibald Ritchie, Mt. Forest, Ont., Can.; Mrs. C. H. Sweetland, Webster City, Iowa; Ph. J. Brown, Kallispell, Mont., and it will surely do it for you. Write to the Turnock Medical Co., 2497 Bush Temple, Chicago, Ill., and since every free treatment is accompanied by a 68-page illustrated book going fully into all the details, it behooves you to send your name and address promptly for these free offerings. Do so to-day sure, for you cannot justly say you are incurable until you have tried this really remarkable treatment, and as neither money nor even stamps are asked for, you should certainly make a free test of it at once.

ets will be held in trust by the Maryville National Bank until your ticket is made out. While this is not an extravagant trip, we are going to have things nice and travel comfortably, and we solicit only those who are able to pay for what they want.

For further particulars write or call on
H. A. DENTON,
State Superintendent of Christian Endeavor, Maryville, Mo.

Junction City, Ore., Jan. 30, 1905.

Elder Frank B. Titus closed a two weeks' meeting for us last night, with the result of four additions by statement and church in a generally improved condition. Bro. Titus came here recently from Wisconsin and we find him to be an earnest and active Christian worker.

Bro. A. A. Berry will hold a meeting here in February, and we feel that the church is now prepared for a grand meeting.

J. HANKS HILL.

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This manual has been written expressly to fill the long felt want by a large number of young women who contemplate adopting the journalistic profession as a means of livelihood, but who find themselves unable to obtain the authentic information so necessary for arriving at a proper decision in a matter of such lasting importance. In this work the authoress does not hold out any overdrawn picture of the delights, the ease and the fortune to be obtained by every writer for the press, but she gives such instruction to the novice as will materially help her to qualify and enter the literary world.

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A Manual of Voice Culture

Systematic Home Training by
which the Voice is Cultivated
for Platform or Private.

A method of instruction on a true educational basis. Students learn to express themselves naturally and artistically and do not become mere copyists.

Testimonials:

"It has been to me all that a twenty dollar correspondence course could be and perhaps more."—R. F. Osborne.

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Indispensable to the Teacher,
Student, Preacher, Public
Speaker or Singer.

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The BAZAAR PUB. CO.
R17, ST. JOHNS, MICH.

Franklin Circle Church of Christ.
Cleveland, O., Feb. 2, 1905.

We have just closed a successful meeting at the Circle church, with A. M. Harvuot of Cincinnati as our evangelist. There were 60 accessions, 47 confessions and 13 by letter and statement. Of this latter number three came from other religious bodies. Mrs. M. B. Newman of our congregation and choir was our efficient teacher of song and soloist. Wm. Kraft, pastor of the Birch Street church, did special pastoral work for us during these meetings and aided us in many ways. Brother Harvuot was busy from the hour he arrived in the city up to the moment of his departure. He was seeking souls first and last. He did much effective work in the homes of the people. I doubt if there is a minister among us who is a better exponent of "Conversational Evangelism" than A. M. Harvuot. His sermons were tender and persuasive. Heart power characterized all that he said. Our church is stronger, happier and more active because of Bro. Harvuot's visit and for some time to come we shall continue to gather in the fruits of these meetings. There were four more confessions at the regular services last Lord's day.

EDGAR D. JONES,
Franklin Circle Church.

LEGISLATIVE BULLETIN FROM LOCAL OPTION CAMPAIGN

There have been no developments in the local option campaign since the sensational theft of the Anti-Saloon League Bill and its introduction by another senator and its reference to the "packed" license committee which called out the article, copy of which was sent you last week.

Our own bill will be introduced in the House as soon as the committees are appointed.

The concerted discussion on January 29 throughout the state was a pronounced success. The communications already received make it certain that our estimate of two thousand co-operating churches was conservative and the effects are already noticeable. The Illinois State Journal, the Republican morning paper of Springfield, devoted almost an entire page to an account of the services and briefs of the addresses of the league's expert men in the capitol city pulpits. The movement of letters and resolutions to Springfield has already started. The people have commenced to discuss local option and with that ac-

complished early in the campaign things will steadily grow throughout the session.

One of the senators who has been working with the senate "organization" reported to one of our friends that he had attended church the morning of the 29th with his wife and that the pastor had preached on local option and that his wife on the way home said to him: "There is one thing that you must do, and that is vote for this local option bill and help get it through."

WILLIAM H. ANDERSON.

Missoula, Mont., Jan. 31, 1905.

Missoula is in the throes of a great evangelistic revival under the able leadership of R. H. Sawyer, our beloved pastor. We are now entering upon the third week. Attendance good and interest great for the west. The indifference of the western people is a great hindrance to Christ's work. The western Disciples are a wonderful people in many ways, given to hospitality and liberality, yet lack the great loyalty to the church that our eastern brethren are endowed with, yet through all and above all, Bro. Sawyer is overcoming all obstacles. The meeting is a great source of spiritual blessing and uplift to the entire community and the town is stirred and in Christ's name we are hoping and praying

for great results. At the close of the second week we had twelve additions, four by primary obedience and eight by letters. All adults and prominent people. Bro. Sawyer is a fearless speaker, plain teacher and a most eloquent orator. His dauntless stand for "Our Plea" is commanding the attention of the denominations. Sunday evening, January 29, his sermon was upon this subject: "Science vs. Religion." It was a most masterly address and in his audience were college professors and professional men of the city, and at the close they pronounced it a gem of rare literary attainment, and from the beginning of his discourse Christ was exalted and the center of all argument.

All departments of the church are on the upward grade. The Sunday school has almost doubled in attendance since the first of the year. The revival spirit seems to be in the air.

MRS. H. A. WHEELDON.

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TO PROVE that Daus' "Tip-Top" is the best and simplest device for making 100 copies from pen written and 50 copies from typewritten original, we will ship complete, duplicator, cap size, without deposit on ten (10) days' trial.

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ALL PERSONS CRIPPLED OR DEFORMED, LAME OR PARALYZED, SHOULD INVESTIGATE AND SEE WHAT IS BEING ACCOMPLISHED AT THIS INSTITUTION FOR THESE CASES.



CROOKED OR CLUB FEET of any variety, and at any reasonable age, can be made straight, natural and useful. The methods used are mild; no cutting, no plaster paris, no severe or painful treatment of any kind, and the result is guaranteed.

POTT'S DISEASE, when treated in time at this institution, will result in no deformity; paralysis will always be prevented; the health and strength of the patient is at once improved; the growth not interfered with. Plaster paris is never used.

SPINAL CURVATURE, even in long standing cases can be perfectly corrected by the new and improved methods in use here; plaster paris, felt or leather jackets are never employed. Names of patients recently cured, after all ordinary methods and doctors had failed to afford relief, will be furnished on application.

HIP DISEASE can be cured without surgical operations or confining the patient to bed. Abscesses, shortening deformity and loss of motion can always be prevented, and, if already present, can be cured. The methods used here in the cure of Hip Disease in all its stages are radically different and more successful than those generally employed. Write for information.

PARALYSIS and RESULTING DEFORMITIES. For no class of afflictions has greater preparation for successful treatment been made. Deformities of the limbs, joints or feet, resulting from Paralysis, can always be corrected without surgical operations or severe treatment. Paralysis should never be neglected; children never outgrow it; it is not incurable. **CROOKED AND DISEASED KNEES, Hips, Hands, Limbs** and deformities resulting from Rheumatism are successfully treated without pain.

This is the only thoroughly equipped institution devoted to the cure and correction of deformities. Examination and consultation by mail or in person, free of all charge. References furnished on application. Pamphlets sent on request.

THE L. C. McLAIN ORTHOPEDIC SANITARIUM, 3100 PINE STREET, ST. LOUIS, MO.



C. A. Young at Vincennes, Ind.

We have been at the home of Alice of Old Vincennes three weeks assisting the pastor of the Christian church, William Oeschger, in a meeting. There have been seventy-eight additions so far and Bro. Oeschger will continue the meeting over Lord's day. It has been a good meeting. The measure of success attained was largely to the following reasons:

1. The pastor and his soul-mate both have the confidence and esteem of the entire congregation and also of the best citizens who know them in Vincennes. While Mr. Oeschger has availed himself of the very best college and university training he is a most excellent pastor, as well as a strong and fearless preacher. During the meeting he worked with untiring energy every day in the homes of the people while the writer pointed the large audiences which the pastor's faithful work brought out to the Lamb of God which taketh away the sins of the world.

2. The Vincennes Christian church is blessed with a large number of excellent Christian business men in its membership. The two best bankers and three of the best lawyers in Vincennes are elders in the Christian church. They have a splendid board of deacons. There is no suspicion even of a "one-man power" in this church. More than twenty noble men, who, while conscious of their own shortcomings, willingly lead in prayer or engage in work they are requested to do by the pastor and chairmen of committees. This largely explains why (in addition to the pastor's work) that so many of the best citizens of Vincennes attended the meeting regularly. It is not surprising that some of the leading county officials and such successful men as Mr. Racey and Prof. Organ openly identified themselves with the Christian church.

3. The spiritual tone of the meeting was excellent throughout. This was largely due to the number of excellent praying women in the congregation. One true Christian woman who came into the Christian church last year prayed earnestly that the wife of one of the noblest young men in the church might trust and obey the Lord Jesus Christ. And her prayer was answered. The preacher's wife is a woman of prayer and faith. The spiritual tone of a church may be measured by its auxiliary to the C. W. B. M., as well as by its prayer meeting. They have sixty-two members of the auxiliary. Mrs. Cauble, the president, invited the writer to speak to them, after which refreshments were served. While we missed the faces in this missionary meeting of many good women who attended the night services it was a delightful occasion. The Missionary Society of the Vincennes church should have 100 members.

4. The pastor, by his constant insistence, urged the evangelist to preach plain, pointed, practical gospel sermons. All philosophical discussion was avoided and positive preaching on the fact of sin and the facts concerning Christ Jesus our Savior and Lord were pressed upon the minds and hearts and consciences of the people. This plain, positive preaching, backed by the authority of God's Holy Word, was reinforced by the physical vigor of the evangelist due to the excellent treatment he received in the homes where he was entertained. No effort was made to entertain us, but we were given the freedom of cultured Christian homes where we were free to be alone in study and prayer and meditation.

There are many other local reasons to account for our excellent meeting in Vincennes. The pastors of the various evangelical churches were present frequently. The severely cold weather cut down our audiences a few nights, but when the weather moderated the people returned. The church has a most excellent building. The auditorium is one of the finest in Indiana outside of Indianapolis. The members have made heroic sacrifices to build it. One man who, as learned from others, will have put \$6,000 or more into the new church when it is all paid for, told me how Bro. Johnson, an old soldier, with the consent of his wife, mortgaged his horse and wagon to pay his pledge on the church building. With a fine building, a faithful pastor and a noble band of between six and seven hundred members alive to the cause of missions, the Vincennes Christian church, large-hearted, open-minded, loyal yet liberty-loving, will bear her part nobly in the extension of our Lord's kingdom. We must thank Mr. and Mrs. Oeschger, Mr. Kessinger and Mr. and Mrs. Alsop for the hospitality of their homes during the meeting and the entire congregation for their faithful co-operation.

INDIANA NOTES.

Fred R. Davies closed a meeting at Clifty, Decatur Co., with ten additions.

W. D. Bartle has entered upon the second year of his ministry with the church at Sheridan.

Claud Goodnight has been called to Newport for another year. He is a student at Butler College.

W. F. Schrouz has resigned from the work at Orange and has accepted work in Michigan.

A good meeting is in progress at the Tabernacle church, Columbus, with W. H. Book as evangelist and Leonard Daugherty as singer. There were seventeen additions in three evenings.

E. L. Frazier, 1404 Cornell avenue, Indianapolis, and H. H. Saunders of Nobles-

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4. Our Young Folks, a large 16-page Illustrated Weekly, nearly four times as large as the ordinary Sunday-school paper, for Sunday-school Teachers, Advanced Pupils, Christian Endeavorers and in fact for all Working Members of the Christian Church, with a well-sustained department also for the Home Circle, adapted to the wants of the whole family.

QUARTERLY.

1. The Beginner's Quarterly, containing a series of lessons for the very little people, arranged along Kindergarten lines.

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3. The Youth's Quarterly, designed for the Intermediate and younger Junior Classes.

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6. Bible Lesson Picture Roll, printed in eight colors. Each leaf, 26 by 37 inches, contains a picture illustrating one lesson. Thirteen leaves in a set.

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IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you, write to me and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane.

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Curse OF DRINK

DRUNKENNESS CURED TO STAY CURED BY White Ribbon Remedy.

No taste. No odor. Any woman can give in glass of water, tea, coffee or food without patient's knowledge. White Ribbon Remedy will cure or destroy the diseased appetite for all alcoholic drinks, whether the patient is a confirmed inebriate, a "tippler," social drinker or drunkard. Impossible for any one to have an appetite for alcoholic liquors after using White Ribbon Remedy. It has made many thousands of permanent cures, and in addition restores the victim to normal health, steadying the nerves, increasing the will power and determination to resist temptation.

Indorsed by Members of a Woman's Christian Temperance Union. Mrs. Anna Moore, Press Superintendent of the Woman's Christian Temperance Union, Los Angeles, Cal., states: "I have tested White Ribbon Remedy on very obstinate drunkards and the cures have been many. I cheerfully recommend and indorse White Ribbon Remedy, and advise any woman to give it to any relative suffering from drunkenness."

Write to Dr. W. E. Brown, 218 Tremont St., Boston, for trial package and letter of advice free in plain, sealed envelope. All letters confidential and destroyed soon as answered.

White Ribbon Remedy sold by druggists everywhere also sent by mail in plain package, price, \$1.00.

ville have formed a team for evangelistic work. They are ready to go anywhere.

Robt. Sellers of Greencastle held a two weeks' meeting recently at Orleans. There were nine additions, all adults. The brethren speak highly of his work. We understand that he will locate with the church at Elwood about the middle of February.

The writer visited the churches at Rising Sun and Pleasant Ridge, Ohio Co., over the fifth Lord's day in January. He served these churches as minister during 1901 and 1902.

W. J. Russell of Pittsburg, Pa., comes to take charge of the church at Frankfort, April 1. J. W. Conner of Irvington will supply until his arrival.

The church at West Lebanon is being repaired at an expense of about \$1,000. It is to be seated with opera chairs and lighted by a gasoline plant. All their windows are to be memorial windows. It will be rededicated in March. E. E. Adams is the efficient and well beloved minister.

The new \$32,000 church building at Connersville will probably be dedicated some time in May. H. O. Pritchard of Shelbyville assisted J. C. Burkhardt, the pastor, in a splendid meeting some time ago. It was the best meeting in the history of the church. There were more than fifty additions.

WM. ELMER PAYNE,
Clarksburg, Ind.

THE HOT SPRINGS WORK.

There were three additions last Sunday night, two from the Methodists, and one baptism.

We have reached the 50 \$10 pledges on Brother Browning's proposition and are now collecting. We are doing the best work we can under the present circumstances. Situated at the end of a car line, where we cannot reach the visitors, and only a small number of the home people, but we are doing some good work, both in the Sunday school and church. The season is now on. We have

To Prevent Loss of Hair

Shampoo the hair once a week with Glenn's Sulphur Soap. The sulphur is absorbed by the hair and revives the hair roots.

Glenn's Sulphur Soap is a specific for parasitic scalp and skin diseases and cures dandruff. Refuse all substitutes for

Glenn's Sulphur Soap

25c. a cake, all drug stores, or mailed for 30c. by The Chas. N. Crittenton Co., 115 Fulton Street, New York.

a large number of visitors here. A great opportunity for work if we were centrally located. We saw the enemy's forces open up this season with fifty saloons, ten pool rooms, forty club and poker rooms, and two giant race tracks, one costing \$150,000, the other \$500,000. We are not dismayed, though. We have faith in the Lord and the brethren, and believe we shall yet win in this great health resort.

F. N. KINCAID.

SHAWNEE, O. T.

We are now having considerable agitation in Shawnee along moral and religious lines.

Mrs. Nation has recently made us a visit, speaking in several of our churches and the opera house, on the streets, on the train and in the depot and quite a speech in one of our saloons.

She certainly is very much in earnest and, in her way, with some people has an influence for good. With some I fear the impression made is not for the best. For many people admire modesty and refinement, especially in women, and some features of her crusade are open to objection from this viewpoint.

Some of our saloon men here show symptoms of a desire for better things. More than one have expressed themselves that they preferred to do business where it is more respectable than in Shawnee. They object to the class of customers they have here, and I do not blame them. They like to have gentlemen for customers, just as we like to have nice people for our churches. I am trying to get them to see that it is the quality of goods they handle which runs down the character of their customers.

I have also ventured to suggest that the character of amusement in many places has much to do with the class that gather there.

One dramshop keeper said: "Yes, I do not propose to own a gambling house just for the privilege of keeping a saloon." I think these men will soon learn that they must go into some other business if they are to have other and better customers.

Church matters here are taking a vacation. Yours,

GRANVILLE SNELL.

All books mentioned in The Christian Century may be secured from this office. We give the lowest discounts obtainable. Write us for quotations on the books you want.

\$33 Pacific Coast

Tickets on sale daily, March 1 to May 15, Chicago to San Francisco, Los Angeles, Portland, Tacoma, Seattle, Victoria and Vancouver. Correspondingly low rates from other points.

Daily and personally conducted excursions in through Pullman tourist sleeping cars from Chicago to Portland, San Francisco and Los Angeles without change. Double berth only \$7.00. Fast trains, choice of routes. Meals in dining cars (a la carte).

Write us for information as to the resources and opportunities, the wonderful climate and kindly soil of the Pacific Coast, how to get there, how long it takes and what it costs via the Chicago, Union Pacific and North-Western Line. Booklets and folders sent postpaid on receipt of 4 cents in stamps.

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Lost only One Hour's Sleep—What Jonathan Stearns says about the Combination Oil Cure for Cancer.

Van Wert, Iowa, March 11, 1904.

Dr. D. M. Bye Co., Indianapolis, Ind.
Dear Sirs—As I promised you a testimonial for your Combination Oil Cures for Cancers if my cancer did not return inside of a year, I feel now that it is due you, as my cancer was healed one year ago this week (March 6, 1903). My cancer was called by local doctors a "skin cancer," located beside my nose, below the right eye. To-day there is not the least indication of a return of the malady. I can say in my case the directions for treatment were explicitly followed and with the result above stated. I suffered no pain from the treatment worth mention, as I only lost one hour's sleep. I am very thankful the Combination Oil Cure was recommended to me, and will say to any who may read this that I feel sure they will receive the best of attention at your hand and that your remedy did for me all I hoped for. Very respectfully,
JONATHAN STEARNS.

P. S.—You are at liberty to publish this if it will be of any use to you, as I feel it is due to you for the benefit I have received. J. S.

There is no need of the knife or burning plaster, no need of pain or disfigurement, the Combination Oil Cure for cancers is soothing and balmy safe and sure. Write for free book to Home Office, Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

Texas.

The next state convention is to be held at Waco, beginning Monday, May 15, at 8 p. m., and continuing until Friday night, May 19. An excellent program has been arranged, giving the C. W. B. M. Monday at 8 p. m., and Tuesday morn-

ing and afternoon; Texas missions, Tuesday night and all of Wednesday, taking in the Home Board representatives Wednesday night; educational interests have Thursday, and the Foreign Board will be asked to arrange a program for a "rally" Friday afternoon and night. Among the names on the program I note the following: Prof. Wallace C. Payne, of Kansas university, Dr. Addison Clark, president Jarvis college; Benjamin L. Smith, G. W. Muckley, Harry G. Hill, Dr. E. V. Zollars, Dr. E. L. Powell, and Bro. S. K. Hallam, president, who with his church has recently entered the splendid new church building at Denton.

This convention already promises to be the largest ever held in Texas. The old reliable Christian-Evangelist should have a representative present.

Hereford college, with a fine property worth fully \$25,000, has been affiliated with Texas Christian university. It is situated in the Panhandle country, which is fast becoming populous with an excellent class of people. Jesse B. Haston is to preside over its sessions. T. E. Shirley, the Texas apostle of education, is engaged in raising the money to meet a \$5,000 debt now against the property.

Our Texas churches are more nearly supplied with ministers than ever before. We have recently captured Kilby Ferguson, L. N. Early, S. B. Culp, W. H. Trainum, H. M. Bandy (returned home), J. W. Smith of Kentucky university, W. H. Matheson of New Zealand, F. F. Grimm and others, whose names I do not now recall. The first six months of our missionary year, our Texas missionaries have baptized 504, added otherwise 152, besides receiving 385 by commendation, net gain 656; planted 14 churches, seven Sunday schools, built five church houses; raised cash, \$13,001.95.
J. C. Mason.

Tokyo, Japan, Jan. 13.

Century:

Missionaries are all busy and mission work is very encouraging in Japan. Christ is the light and the Japanese are coming to see this truth.

Last year I baptized 32 persons, including an educated evangelist, a Bible woman, a school teacher, soldiers, students and city officials. In my two Bible classes are over two hundred young men, including twelve young noblemen.

I earn a living by teaching English. For all purposes I received by mail \$1,469, of which I used \$630 for the building fund. I have a good dwelling house, chapel and press room. The Tokyo Christian is doing much to support the work.

Mission expenses (other than living expenses) are \$85 per month. We are giving aid to twenty families who are suffering from cold and hunger. Several of our men have gone to war. At least one of them will never return. The Japanese are astonished at the help given them by Americans.

W. D. CUNNINGHAM.

What He Took.

An old negro was taken ill recently and called in a physician of his race to prescribe for him. But the old man did not seem to be getting any better, and finally a white physician was called. The Southwestern Presbyterian tells the story:

Soon after arriving Dr. S— felt the darkey's pulse for a moment and then examined his tongue.

Deaf People Now Hear Whispers

Listening Machines Invented by a Kentuckian.

Invisible, When Worn, but Act Like Eye-Glasses.

Ever see a pair of Listening Machines? They make the Deaf hear distinctly. They are so soft in the ears one can't tell they are wearing them.

And, no one else can tell either, because they are out of sight when worn. Wilson's Ear Drums are to weak hearing what spectacles are to weak sight.

Because, they are sound-magnifiers, just as glasses are sight-magnifiers.

They rest the Ear Nerves by taking the strain off them—the strain of trying to hear dim sounds. They can be put into the ears, or taken out, in a minute, just as comfortably as spectacles can be put on and off.

And, they can be worn for weeks at a time, because they are ventilated, and so soft in the ear holes they are not felt even when the head rests on the pillow. They also protect any raw inner parts of the ear from wind, or cold, dust, or sudden and piercing sounds.

These little telephones make it as easy for a Deaf person to hear weak sounds as spectacles make it easy to read fine print. And, the longer one wears them the better his hearing grows, because they rest up, and strengthen, the ear nerves. To rest a weak ear from straining is like resting a strained wrist from working.

Wilson's Ear Drums rest the Ear Nerves by making the sounds louder, so it is easy to understand without trying and straining. They make Deaf people cheerful and comfortable, because such people can talk with their friends without the friends having to shout back at them. They can hear without straining. It is the straining that puts such a queer, anxious look on the face of a deaf person.

Wilson's Ear Drums make all the sound strike hard on the center of the human ear drum, instead of spreading it weakly all over the surface. It thus makes the center of the human ear drum vibrate ten times as much as if the same sound struck the whole drum head. It is this vibration of the ear drum that carries sound to the hearing Nerves. When we make the drum vibrate ten times as much we make the sound ten times as loud and ten times as easy to understand.

This is why people who had not in years heard a clock strike can now hear that same clock tick anywhere in the room, while wearing Wilson's Ear Drums.

Deafness, from any cause, ear-ache, buzzing noises in the head, raw and running ears, broken ear-drums, and other ear troubles, are relieved and cured (even after Ear Doctors have given up the cases), by the use of these comfortable little ear-resters and sound-magnifiers.

A sensible book, about Deafness, tells how they are made, and has printed in it letters from hundreds of people who are using them.

Clergymen, Lawyers, Physicians, Telegraph Operators, Trainmen, Workers in Boiler Shops and Foundries—four hundred people of all ranks who were Deaf, tell their experience in this free book. They tell how their hearing was brought back to them almost instantly, by the proper use of Wilson's Ear Drums.

Some of these very people may live near you, and be well known to you. What they have to say is mighty strong proof.

This book has been the means of making 336,000 Deaf people hear again. It will be mailed free to you if you merely write a post card for it today. Don't put off getting back your hearing. Write now, while you think of it. Get the free book of proof.

Write for it today to the Wilson Ear Drum Co. Todd Building, Louisville, Ky.

"Did your other doctor take your temperature?" he asked.

"I don't know, sah," he answered feebly—"I ain't missed anything but my watch as yet!"

Many are willing to lose this world—by swallowing it.

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I CAN CURE YOUR EYES

"A WORD TO THE WISE IS SUFFICIENT"

THOUSANDS of people are to-day standing upon the verge of blindness, either suffering in silence what they consider minor troubles with their eyes, or worse, still, experimenting with them personally, or allowing incompetent physicians to advise and treat them. The eye is the most delicately balanced organ of the human system. It is the most easily impaired, and the nature of the trouble is the most difficult to diagnose. When you consider the absolute necessity of perfect eyesight to attain any success or pleasure in life, and imagine the awful darkness in which the blind must live, it is almost inconceivable that any one should neglect the slightest symptoms, or should submit to treatment by any one except the most skillful and experienced oculist. A wrong diagnosis means a wrong treatment, and a wrong treatment produces other disorders, which may sooner or later result in partial or total blindness. If you are troubled with spots, specks or cobwebs; if you see more clearly on some days than on others; if you see better sideways than straight ahead; if the moon looks double; if a bright light seems to have a circle around it; if your eyes pain or ache or feel as though sand was in them, or if scalding tears flow,

DON'T NEGLECT THEM, FOR DISEASE LURKS THERE AND THE FUTURE IS ALMOST CERTAIN TO BRING TROUBLE. NOW IS THE TIME TO INVESTIGATE THE

MADISON ABSORPTION METHOD

"Cures Every Disease of the Eye from Cataract to Simple Inflammation Without Surgery."

The following unsolicited letter from one of New York's most eminent divines, needs no comment. Cross eyed for years and nearly blinded by cataract, Rev. Millington writes as follows:

Keseville, N. Y., Nov. 11, 1904.

Dr. P. C. Madison, M. D., Chicago, Ill.

Dear Sir:—The last days of October were "red letter days" in my history, days that brought new hope and inspiration. Before my recollection, measles invaded my constitution and, after threatening to cut short my stay on earth, left me, but with a cross-eyed eye. My parents were assured that the knife could remedy the wrong. Having personally learned to dread the knife in such cases and finding no specialists who had any remedy apart from it, I preferred to remain cross eyed, but this meant double work for my right eye on which I had relied for sixty years.

Several years ago my right eye began to fail me and I became very anxious, for as a minister of the gospel my sight was absolutely indispensable. I therefore sought help, but nothing beyond stronger glasses could evidently be done for me. My oft repeated question to experts was, "Can my left eye be straightened?" Their reply, "Yes, with the knife, but at your age we would not recommend it." My objection to the knife was iron clad, therefore

nothing could be done. Failure of vision increased and nothing was left me but to pray, (which I did), that the Lord would interpose and stop the decline.

Months went by and the decline was not arrested, but I kept on praying that directly, or by proxy, the Lord would help me. And one day your wonderful method was brought to my attention. Discouraged and lacking in faith, I believed that you could not, any more than any other specialist, help me. However, in spite of my lack of faith, I opened correspondence with you which ended in my going to Chicago.

After a close examination of my eyes had been made you assured me that you could straighten my left eye and remove by Absorption the cataract that had formed in my right eye. All that you have pledged you have done, for my left eye. No knife, no pain, but my eye is straight, with greatly improved vision, and the cataract in my right eye is disappearing.

And now I am prepared to believe and declare, that Doctor P. Chester Madison is God's answer to my prayer. His methods are his own and they are splendid. I wish all who need his help as I did, knew of him, for I have no scruples in recommending him as the first and best in his profession.

Yours respectfully,

REV. W. E. MILLINGTON.

CROSS-EYES STRAIGHTENED WITHOUT THE KNIFE

And With Absolutely No Pain.

No matter if you have tried other treatments, do not be discouraged. I am daily curing people who have tried other treatment, and received no benefit. I have published letters from such cured patients, and can supply you with hundreds of others. Evidence from cured patients themselves can not fail to convince you that there is certainly hope for you. Satisfy yourself by writing to those whose letters you have read. I do not give up a case simply because other doctors have failed. My 20 years' study and scientific research have fitted me for the purpose of curing all so-called incurable cases, and I am especially desirous of having such cases brought to my attention. **MY OPINION AND ADVICE ARE FREE.** A moment of your time in writing to me, may save you or a friend from a life of darkness.

For the convenience of the readers of THE CHRISTIAN CENTURY, the attached coupon is printed. If you are interested in any way, either for yourself or in behalf of a friend, send it to me and I will gladly send you my book upon **"EYE DISEASES—THEIR CURE WITHOUT SURGERY,"** which teems with information concerning the eyes and which is illustrated with colors. **SEND TO-DAY.**

P. C. MADISON, M. D.,

Suite 272, 80 Dearborn St.,

CHICAGO

**Dr.
P. C.
Madison,
Room 272,
80 Dearborn St.
CHICAGO.**

DEAR DOCTOR:
Please send to me FREE of charge a copy of your book, entitled, **"Eye Diseases—Their Cure Without Surgery,"** as advertised in THE CHRISTIAN CENTURY.

Name
Town
Street No.
County..... State.....

"CUT HERE"

